A Helpe vnto Deuotion:

[redacted]

Containing

Certain Moulds or Formes of Prayer, fitted to seuerall occasions, and penned for the furtherance of those, who haue more desire then skill, to powre out their soules by petition vnto GOD.

By Sam. Hieron.

The 7. Edition.

PHIL. 4. VER. 6.

In all things let your requests be shewed vnto God, in Prayer and supplication, with giuing of thanks.

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John Smith
his Booke

TO THE RIGHT Worshipfull, the Ladie MARY STRODE, of *Newingham in Deuon.*

MAdam, if I should undertake a discourse of the worth and excellencie of Prayer, it would be much harder for me to keepe measure, then to be furnished with matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can be ignorant: and what sweetnes it brings to the Soule and Conscience, by having such a continual entercourse & communion with the Lord, I hope your Ladiship can witnes from your owne

experience. This is all I will say on the behalfe of prayer, that as it is one of Gods titles of honour to be stiled, The hearer of praiers) Psal 65.2.) so to call upon the name of the Lord, is put for the whole dutie, & as it were the life and substance of a Christian (1. Cor. 12.2. Ti.2.19.) Prayer is that which seaseneth all other services which we offer unto God, it is an argument of a mans effectuall profiting by other exercises of godline', it is a thing which the persecuters of the Saints, when they violently cause all publick acts of worshipping God to be intermitted, cannot abbridge vntill life it selfe bee extinguished. Much talking there is of Prayer in the world: but if, setting aside mens

lip-deuotion, inquirie bee made into them, what apprehenſion they haue of their owne wants, what conceit of the Maieſtie & preſence of God, what knowledge and vnderſtanding of his promiſes, what care (when they come to pray) to watch ouer their owne ſtraggling thoughts, & to tie their hearts to that buſineſſe of deuotion, we ſhall finde ſuch an vniuerſall ſcarcitie of theſe things, that it may be iuſtly affirmed, that albeit there bee many kneelers and ſpeakers, and repeaters of words, yet there are fewe true petitioners vnto God. Now among thoſe fewe which make conſcience to perform this dutie as they ought, I haue obſerued a great defect: namelie,

that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a liuely sense and distinct conceiuing of their owne personall necessities, they are not able to be their owne messengers, nor to do their owne errand in presenting the sacrifice of praier before the Lord. They would pray with their families, but they knowe not how: they haue a willingnesse vpon other occasions to become suters vnto God; but they cannot deuise which way to beginne. To helpe these, I haue lately taken a little paines: not with an intent to bind their deuotions to my words, (for who am I, that I should take vpō me to limit the motions of another

mans heart to a form of my deuising?) neither yet to cherish any in this their insufficiency to deliuer their owne apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting thẽselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themselues, & with comfort also to others vpon occasion.

Hauing ended this little labour, I emboldned my selfe to offer it to your Ladyship: not so much for your owne neede (who

I hope are able with Hannah *out of the abundance of inward feeling, to* poure out *your Soule before the Lord,* (1. Samuel 1.15.16.) *but as a pledge of my loue and as a witnesse of my thankefulnesse vnto God for his graces in you. And so leauing this Manuell with you, as a memoriall of that respect which your Ladyship may* [illegible] *I pray God in Christ to keepe you by his mightie power, through faith, vnto saluation.*

Modbury the, tenth of October 1608.

Your Ladiships in all Christian dutie,

SAM. HIERON.

To the Christian READER.

I Am not ignorant (good Reader) that set formes of Prayer are very distastefull vnto many: They are adiudged to be a kind of confining and limiting of Gods Spirit. And some which doe allowe them a lawefull vse in the Congregation, doe yet not so well approoue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse, who scarce account it praying, vnlesse it be by a booke; nor their carelesnesse, who labour not to atraine to anabilitie of commending their personall

occasions (euen in words of their owne conceiuing) vnto God: so I could neuer see good reason, why platforms of direction for those, who are yet but beginners in this spirituall exercise of Prayer, should bee thought anie way inconuenient or needlesse amongst Christians. There is a great deale more art in the cariage of a sute to bee put vp vnto God (especially when a man is to be the mouth of others, as in a familie, or in visiting the sick, or the like occasion) then euery one, though perhaps hee haue some good feeling and vnderstanding in Religion, can at the first attaine

vnto

vnto. Neither is it (as is pretended) any straightning or bounding of Gods Spirit; but a meanes rather of quickening & stirring vp of the spirit of him that prayeth, when hee shall see the necessitie of bemoning some corruptions, or of craving some graces, or of giuing thankes for some blessings receiued, which himselfe did not so much as thinke vpon before. Besides, that hee may, according as his spirituall feeling shall increase, enlarge any particular request, if it be not so full to his present case; or inserr his owne more personall concernements, which hee, who went about onely to giue him some

some generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I professe sincerely, that in my first vndertaking it I had no meaning to take vpon me to set downe lawes for other mens deuotions, or to prescribe any man in his particular occasions of going to the Lord, to speake so or so and no otherwise, as though I would reduce all supplications to be put vp into the high Court of Heauen, vnto a proportion, and scantling of my conceiuing: Hee shall wrong mee verie much, whosoeuer shall so imagine. Onely this was it I intended and thought

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I ſawe the ignorance of that place, where I liued. I had often and earneſtly commended Prater. I had many times, with the beſt reaſons I could perſwaded the vſe of it in priuat families. I perceiued withall in ſome, a better inclination to it, then power to performe it. Hereupon, I thought with my ſelfe, that as familiar Catechiſmes, and plaine Treatiſes haue their vſe being ioyned to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome help in this kind might be good to beget feeling, and to bee a guide to thoſe which haue as yet but ſtammering

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and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Prou. 10.20.) plainly and diſtinctly to ſpeake the language of *Canaan* (Eſay 19.18.) For this cauſe I gaue my booke no greater title then *A Helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would faine learne to pray orderly and effectuallie vnto God. And in this courſe, I am ſure, that I am not without examples. Woorthie Diuines haue in theſe latter times beſtowed their paines this waie: Maſter *Iohn Bradford*, Maſter *Edward*

ward Dearing, Maister Henrie Smith, Master R. Rogers) page 421. of his 7. Treatises) Mast. Brinsley (in the second part of The true Watch) and others whom I need not name.

I might mention others of other Countries, as Master Caluin (in the end of his Catechisme) &c. But the warrant of the Scripture is aboue all. I will say nothing of those formes which wee finde appointed for the publique vse in the Temple: that which I endeuour to iustifie, is the lawfulnesse of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to take

take vnto them, and to say vnto the Lord (Hos. 14. 3.): of the forme which *Habacuk* was wont to vse for the ignorances of the people (Chap. 3. 1.): of the many Psalmes which are stiled, Psalmes of instruction, not onely because the matter was of vse to instruct Christians, but also because the verie mould it selfe might remaine as a helpe in Prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These & other things might I insist vpon: But I finde a title giuen to one Psalme, which shall bee vnto mee in stead

ſtead of many proofes: Pſal. 102. It is this: A Prayer of the afflicted when he ſhall be in diſtreſſe, & poure forth his meditation before the Lord. Which Pſalme, though aiming perhaps at ſome more ſpeciall affliction in which the ſeruants of God then were; yet in aſmuch as it is reported in the title to be for the generall [illegible]

indeed it is excellent for ſuch on occaſion (it ſeemeth to me) abundantly to ſatisfie all thoſe who ſhall doubt of the conueniencie of ſuch ſet directions.

Thus hauing acquainted thee with my whole intent, and labored (leaſt thou ſhouldeſt

deſt bee foreſtalled by anie miſ-opinion) to ſhew warrant for my dooing, I commend my endeuours to thee, and thee to the Lord, praying him to furniſh thee with the ſpirit of ſupplication) Zec 12.10.) thot thou maieſt bee ſo full of holy matter (Iob, 32. 18.) and ſo abounding with gracious ſpeech (Coloſ. 4.6.) that thine abilitie to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy Soule, & no leſſe comfort to others, if thou bee at any time occaſioned to ſpeak in the name of others to his Maieſtie: Adding this withall, that if thou ayme not at this grace, but content thy ſelfe

ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

Sam. Hieron.

A short Aduertisement touching Preparation before Prayer.

In which { 1. *The necessity of it.* / 2. *The manner of it.* } *is shewed*

THE necessity of preparation may appeare many waies.

1 *By our Saviours platforme*, in which the Petitions are not set downe abruptly; but a solemn preface is prefixed, like a faire porch to a beautifull house: to teach vs to frame our affections, and set them

them in due order, before wee draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandement.* Bee not raſh with thy mouth, nor let thine hart bee haſty to vtter a thing before God, Eccleſ. 5.1. It is a dangerous thing, to babble out vndigeſted and vnaduiſed words in his eares.

3 *By example.* O God (ſaith *Dauid*) my hart is prepared, ſo is my tongue, &c. Pſalme 108.1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocency, before he would compaſſe the Altar. Pſal. 26.6

4 *By due proportion from outward things.* If a man goe be-

fore

fore a Prince, or man of authority, hee will thinke vpon his carriage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould wee prepare when wee come to ſpeake to God, who is higher then the Kings of the earth?

2 *The maner of preparation ſtands, in* { *Praying*, *Meditating*.

1 *Praying*. Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomake, and ſetteth an edge vpon the appetite to eate more; ſo in prayer: Therefore *Dauid* before prayer, prai-

prayed. Let my prayer bee directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Pſal. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2. *Meditating*, vpon three things: 1. Gods Maieſtie: 2. Gods promiſes: 3. Our owne vilenеſſe. The reaſon is this: There are 3. things chiefely requiſite in prayer, which are helped by this threefould meditation: 1. Humility & lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2. Confidence and aſſurance

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to bee heard, bredde by the knowledge of Gods promises; 3. Feruencie of affection, springing from the apprehention of our owne vilenesse.

That the Maiestie of God must bee thought vpon, is prooued, Eccles. 5. Hee that speakes to God, is bidden to remember that God is in heauen.

That the promises must be mused vpon, appeares, 2. Sam. 7. 27. Thou hast reuealed vnto thy seruant &c. Therefore hath thy seruant beene bold to pray &c: Genesis, 32. 11. 12. I pray thee deliuer mee, &c. for thou sayedst, I will surely doe thee good. What courage can we

haue to goe to the throne of grace without the warrant of promise?

That our owne vilenesse must dee remembred, it is euident, Gen. 32. 10. I am lesse then the least of thy mercyes. Ezra. 9.6. O my God, I am ashamed and confounded to lift vp mine eyes, &c. for our iniquities are increased, &c. Thus then prepare thy selfe to pray: Exercise thy thoughts before hand vpon these three thinges: 1. what a presence full of maiestie thou must come into: 2. what sweet promises hee hath made to encourage thee: 3. what need thou hast to flie to his mercie. This will furnish thee with humilitie

litie tempered with cheerefulnesse; and both, whetted on and quickned by the feeling of thy owne necessitie.

To helpe thy meditations of Gods maiestie, remember Psalme 104. 1. O Lord my GOD, thou art exceeding great; thou art clothed with glory and honour, &c. 1. Tim. 6. 16 who only hath immortalitie, and dwelleth in a light that none can attaine vnto &c. and such like places.

To supplie thee with words of promise: consider Psalme 50. 15. Call vpon mee, &c. so will I deliuer thee, &c. Isa. 65 24. yea before they call I will

anſwer, and whiles they ſpeak I will heare. Iob. 14. 13. whatſoeuer you aske in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thine own vilenesſe, ponder Iob. 15. 16. Man drinks iniquitie like water, chap. 25 4. He cannot bee cleane that is borne of a woman. Pſal. 51. 5. I was borne in iniquitie, &c. Rom. 7. 18. I knowe that in my fleſhe dwelleth no good thing.

Gather account of thy particular ſinnes as Iob did, chap. 13. Viewe thy ſelfe often in the glaſſe of the Law.

A Prayer to bee prepared and enabled to pray.

O Almighty and eternall God, the alone giuer and beſtower of al good, without whoſe ſpecial enabling, no man hath power to performe any ſpiritual dutie as he ought: I beeſeech thee be pleaſed to prepare my heart, and to quicken my affections, to this holy ſeruice of calling vpon thy Name: Make mee to remember both

who thou art, into whose pre-
sence I am come, and with
whome I haue to doe, euen a
God exceeding great, clothed
with glorie and honour: and
what I my selfe am, euen dust
and ashes, and a most vile and
vnworthy sinner. By this, I
pray thee to strike an awfull re-
uerence in my soule, that I
may watch ouer my thoughts,
and take good heede to my be-
haviour here before thee, least
my presumption and want of
due respect vnto thy maiestie,
should turne my prayers into
sin. Giue me a liuelie sense of
mine owne personall wants,
and a distinct vnderstanding
both of those good things which
I haue receiued from thee,
and of those rich mercies
which in thy worde thou hast
promised

promised to bestowe: that so I may be furnished with matter, both for request and for thankefulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantely before thee. Alwaies let thy Spirit of supplication be with mee to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue mee with faith in thy promises, that I may come boldlie to thy throne of grace, and may learne both to trust vnto, and to waite for the salvation: not daring to limit thy Maiestie, or to prescribe vnto thee, how or when to supplie mee.

Let this exercise of praying

bee a delight vnto mee, make mee constant in the vse of it, knowing what speedie accesse the prayers of faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue fede libertie of vnfolding his wants, & laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glorie, and let mee make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing, for those good things I stand in need of. Grant me these graces, for my mesp Sauiour and Mediators sake Jesus Christ. Amen.

A Morning Prayer for priuate Families.

MOst gratious God and louing Father, in all humilitie of soule, and vnfeined acknowledgement of our bounden dutie, wee present our selues heere before thy throne of maiestie, and glory, desiring in some measure to shewe our thankfulnes for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first we were fearfully & wonderfully made, thou couerest vs in our mothers wombes, thou gauest vs the shape of men and wo-

men, when it was free for thee to haue equalled vs vnto thy baseſt creatures: ſince it hath pleaſed thee to preſerue vs, to watch ouer vs, and to guarde vs by thy prouidence, to open thy hand, and to repleniſh vs with good things, to giue vs foode and raiment, health, liberty and peace. O Lord thy compaſſions faile not, but they are renued euerie morning: euen in this night paſt we haue receiued an apparant euidence of thy loue. For whereas for the ſinnes committed the day before, thou might'ſt euen in the bed of ſleepe haue taken our ſoules from vs, and ſo ſuddenly haue brought vs to our account, it hath beene thy pleaſure, yet to ſpare vs: and not onely ſo, but to refreſh vs with quiet

quiet rest, and to bring vs in safetie to the beginning of this day. Grant (O Lorde) wee pray thee, that the ordinary vse of these thy kindnesses, may not make vs the lesse to esteem them: but so affect our hearts with the apprehension of them that wee may learne to admire thy mercie, which dealest so gratiouslie with such vnthankfull persons as wee haue alwaies beene; and may euen binde our selues to strine to shew all obedience and dutie to thee, which doust so enlarge thy goodnes vnto vs. But chiefly (O Lord) raise vp (wee beseech thee) our hearts and our affections from these outward fauours (the least of which notwithstanding is greater then ẏ best of our deseruings)

and

and drawe vs to the serious consideration of those blessings, which doo more directly concern a better life Make vs thankfully mindfull of the grace of Election, by which thou freely chosest vs in Christ to be vessels of mercy, before we were: of thy sending thy Sonne out of thine owne bosome, beeing in thine owne forme, to take on him the form of a seruant, and to becom obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the Kingdome of darkness by the power of the Gospell preached: of thy shining into our hearts by the enlightening of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begot-

ting vs againe vnto a liuelie hope: of the first fruites of the spirit, and of that earnest of our inheritance which thou hast giuen vs: of the daily free vse and libertie of thy word, whereby that great mysterie of godlinesse, yea euen thy whole counsell is cleerly reueuled to vs.

O Lord teach vs to consider what miserable creatures wee were in our selues, and what a feareful case wee had yet beene in, if thou hadst left vs to our selues: that so the view of these vnspeakeable and vndeserued fauours may euen rauish our spirits, and so possesse our hearts, that we may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holie and

accep-

acceptable vnto thee, and to deuote all our powers both of soule and bodie to the glory and honour of thy name.

And (Lord) enable vs hereunto wee pray thee: for we are not sufficient of our selues to thinke anie thing, as of our selues, wee are naturallie reprobate to euerie good worke. Open therfore the eies of our minde, that we may see what is good, and what thou requirest of vs: teach vs to make thy worde our delight and counsellor, that by it we may bee informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually hear a worde behinde vs, saying, This is the way: giue vs hearts of flesh, yeelding, and

pliable

pliable affections: subdue the crookednesse of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course, vpholde vs therein, by thy all-sufficient grace stablish vs in euery word and good worke, fill vs with the fruits of righteousnes, let vs not be idle nor vnfruitfull in our profession: but graunt that wee may bee euen rich in good workes, and so may adorne the doctrine of thee our Sauiour in all things, maskins the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) wee earnestly intreat thee, against the malice and rage and furie of the Diuell: gine vs wise-

wisedome to discerne his policies, and courage to resist euen his most fierie assaults: make vs wise against the beguiling inticements of this sinfull world: let vs not be caried awaie with the streame of these corrupt times: harden our faces, against the reproches, enmities of euill men: suffer vs not to be wearied nor to faint in our mindes for anie tribulations: sanctifie vnto vs euery affliction, that it may bee a meanes to purge out our corruptions. Draw our mindes from the loue of this present world, teach vs to vse it as if wee vsed it not, grant that we may euer remember that wee haue here no continuing City: that so wee may seeke for that Kingdome that cannot be shaken.

ken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care & burden vpon thee: assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lorde) if at any time wee fall by occasion into a fault (as who are wee that wee should presume?) put vnder thine hand wee beseech thee, deliuer vs out of the mire that we sinke not, let not sinne swallowe vs vp, let it not growe strong vpon vs, least wee perish.

Enable vs vnto diligence, and faithfulnes in our seuerall callings, teach vs to lift vp our hearts to thee for a blessing vpon our endeuours, and

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to remember that wee are alwaies in thy presence; that so we may studie to walke with thee, and to appropue our verie thoughts vnto thee. Giue vs a lower vse of thy creatures: make vs readie to reach out our hands vnto the wants of others: beget in vs a godlie iealousie ouer our selues, that we may walke circumspectly, taking heede to our selues in our callings, in our apparell, in our companie, in our recreations, often considering our waies, and labouring quickly after euery errour, to frame our feete into thy testimonies. And (Lord) cause vs to be earnestly mindful of the estate of thy whole Church: blesse all kingdomes and States professing thy truth, her gracious

especially to this our kingdome, forgiue the crying sins of the times, continue thy Gospie, disappoint the hope and expectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy kingdome of grace, hasten the kingdom of glorie.

Heape thy blessings vpon our gratious King, make him a further instrument of much good vnto thy chosen, blesse his Queene, prosper the worke of thine owne hands begun in the young Prince, shewe mercie to the rest of the royall progenie, Be gracious to the Councell, to the Court, & Nobles, the Gentrie

of

of the Realme, grant that they may all ayme at the honouring of thee, by whom they haue receiued honor amongst men: Be with the Magistracy & Ministery of the Realme, make thy word to grow by the labours of those whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authoritie, bring to nought all tumultuous and rebellious practises: comfort all thine afflicted seruants, refresh them with a sweete feeling of thy fauour.

Giue vs compassionate hearts, and a fellowe feeling of others miseries: prepare vs vnto the day of tryall: and keep vs by thy mightie power, thorough faith, vnto saluation.

Grant

Grant vs these good things, for Christs sake: in whose name, wee commend our selues, and our sutes vnto thee, [illegible] he hath taught vs.

Our Father, &c.

An Euening Prayer for priuate Families.

O Lord our God most mercifull and gracious in Jesus Christ, among other thy mercies, with which thou dost euen followe vs thy most vnthankfull seruants, wee acknowledge this to be none of the least, that wee haue this comfortable freedome of com-

ming

mlog into thy presence, there to poure out our soules before thee, and to lay open our necessities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this duty with glad heartes and cheerefull spirits, reioycing in it that we haue opportunitie giuen vs to testifie some part of that great dutie, which in many respects wee owe vnto thy Maiestie.

And now (Lorde) beeing come before thee, wee cannot but confesse the vilenesse of our estate: wee were conceiued in sinne, and in sinne wee haue continued all our dayes, wee haue euen drunke ini-

iniquity like water, wee haue drawne it after vs, and [illegible] it vnto vs as with cartrope. wickednesse hath beene sweete in our mouth, we haue fauoured it and would not forsake it: wee haue euen made a mocke of sinne, and it hath bene a pastime to vs to doe wickedly. Thou hast often called vs, but we haue still refused: thou hast againe and againe stretched out thine hand, but wee haue not regarded: thou hast sought to reclaime vs, but wee haue hardned our necks as it were iron sinewes, and haue hated to be reformed. Thou hast wished to haue mercy vpon vs, thy spirit hath striuen with vs, thy very bowelles haue beene troubled for vs: and how graciously hast thou called vpon

vs

ps by thy word & saying, Re-
pone yee Sonnes of Adam:
Why will yee die? Come vnto
me and yee shall finde rest for
your soules. Yet we not with-
standing haue despised thy pa-
tience, wee haue abused thy
goodnes, wee haue turned thy
graces into wantonnesse, and
haue given thee cause to heape
vpon vs all those fearefull
plagues, and punishments
which in the extremitie of thy
fain are belonging to the wic-
ked.

Thou wee looke into our
hearts, wee see nothing but a
confused heape of grosse cor-
ruptions, vanitie, ignorance,
stolmardnes, vntoacheablenes,
dulnes, vnwillingnesse and vn-
aptnes vnto good, proneness &
readinesse to any manner of
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euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, peruerse and disordred affections, all these (as it were) marching together to rebell against thee, and leading vs captiue vnto sin. The verie wisdome of our flesh is death, and the spirits of our mindes are defiled: when we looke forth into our liues, we behold sins more in number then the haires of our head: when wee take view of our selues in the glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglinesse and deformitie. Yea the sinnes of this one day are sufficient to bring downe vppon vs the eternall weight of thy displeasure.

how negligent haue we been in our callings? how haue we yelded to our owne vnbridled lusts in ỹ vse of thy creatures? how haue wee cherished in our selues worldlie, carnall and voluptuous thoughts? how many blessings haue wee vnthankefullie enioyed, neuer thinking vpon thee which didst bestowe them? how haue wee misspent this pretious time which thou vouchsafest vs? how many good opportunities haue wee let slip, by which wee might haue edified our selues, and done good to others? how negligently haue wee kept our hearts? by meanes whereof, Sathan hath got great vantage against vs: how slenderly haue wee bewailed the iniquities of the times? how

poorelie haue wee ſtriuen a-gainſt our owne corruptions:

O Lord, if thou ſhouldeſt ſtraightlie marke our iniquities, O Lord how ſhall we ſtand, where ſhall we appeare, what ſhall become of vs: what anſwere ſhall wee bee able to make thee to one of a thouſand: And yet (moſt gratious God) which is worſt of all cuſtome in euill, hath bred ſuch a hardnes in vs, and hath brought ſuch a cruſt vpon our conſciences, that wee cannot bee perſwaded that thy wrath is ſo terrible, or our ſinne ſo grieuous, or our eſtate ſo ſinfull, as indeed it is. Hence it commeth that we do not ſtand in ſuch awe of thy maieſtie, as we ſhould, wee do not ſo tremble at thy iuſtice, nor eſteeme

thy promises and mercies, as we ought to doe: wee beseech thee therefore to take the stony hearts out of our bodies, and to put new spirites into our bowelles, that wee may with feeling, and with a liuelie and sensible apprehension, confesse our selues to bee, as wee are: poore, and wretched, and miserable, and blinde, & naked, such as in whome there is no goodnes, such as to whome there is nothing due but shame and confusion of face for euer. And heere (Lord) according to that measure of spirituall feeling which by thy grace wee haue attained to, wee do vtterlie renounce our selues, wee doe wholie disclaime all hope of helpe by our selues, we account all that is in vs but as drosse

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and dung, and do most earnestly entreate thee to looke vpon vs in thy sonne Iesus Christ: accepting his death & his passion, as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which wee can be saued: and wee knowe that thou hast sealed him and sent him into the world, to saue thy people from their sinnes: wee beseech thee therefore for his sake to bee at peace with vs, put away our transgressions like a cloude, and our sins as a mist, forgiue our iniquities, and remember our offences no more. And withall seale vp to our

soules and consciences the feeling of this thy loue by the gratious testimonie of thy Spirit, that wee may knowe that there is peace in heauen for vs, and that Christ is made of thee vnto vs Wisedome, Righteousnesse, Sanctification, and Redemption, & that nothing shall euer bee able to separate vs from thy loue in him. We doe beggethis at thy hands, so much the rather, because wee see the vanitie of all things in this world: all things in it are subiect to vncertainetie, they are all lighter then vanitie it selfe: But thy loue in Christ is firme and perpetuall. For with thee ther is no shadow of change, thy calling and giftes are without repentance: and therefore wee pray thee settle

vs

vs in ẏ assured perſwasion of thy loue to the end that we may haue ſome comfortable vnderſtanding, that whatſoeuer doe befall vs here, how ſoeuer wee be tried, yet after all, we ſhall lay downe our heads in thy peace, and be made partakers of thy glorie. In the meane ſpace, ſo long as thou ſhalt be pleaſed to reſpite the daies of our pilgrimage vpō this earth, we pray thee do not leaue vs to our ſelues, neither forſake vs: but giue vs as pledges of thy loue, thoſe ſpirituall bleſſings in heauenly things wherwith thou art wont to furniſh thy choſen: that ſo wee may make our converſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſſion, or be a ſcandall & of-

fence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beseech thee, against our manifolde infirmities, against those euils to which our natures doe most encline: enable vs to shake off ỹ sin that hangeth so fast on, strengthen vs to euery goed and holie dutie, make vs perfect in good workes, sanctifie vs throughout, and keepe our whole spirits, soules and bodies blameleſſe vnto the comming of Jesus Christ.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for ỹ comforts of this day both to our soules and bodies, for thy enlarging our time and oppor-

opportunitie to repent: grant, we pray thee, that our thanke-fulnes may not ſtand onely in outward ſhewes, but that wee may be thankfull in deede and in truth, labouring to be dutifull vnto thee, which art ſo mercifull vnto vs.

And inaſmuch as, O Lord, wee do profeſſe to beleeue the Communion of Saints, and that it becommeth vs to bee mindfull of others in our prayers beſides our ſelues: we are ſuters to thee in the behalfe of all thy people; ſparſed ouer the face of the earth: thou (O Lorde) art priuie to their ſeuerall wants: thou art onely able to make a gratious ſupply: we beſeech thee for them as for our own ſoules. More particularly, wee poure out our

soules before thee, for those Churches which amongst vs thou hast planted and vnited vnder one gouerment. Our sinnes (O Lord) chiefelie our contempt of thy glorious Gospell, do deserue a curse, euen that thou shouldest remoue our candlestick, and cleane put out the light of thy holy word, and withal make vs a by-word to the world by some extraordinarie iudgement: But, we pray thee in Christ vouchsafe to reuerse those plagues which wee haue deserued, continue those fauours which wee haue hitherto enioyed, continue and enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs and for our posteritie after vs. To this

this end bleſſe al good meanes, aboue others, our Soueraigne and King, enable him euerie day more and more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, deſeat his enemies: giue him and vs comfort in his Queene, and ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulneſſe in his ſeruants, loyaltie and true heartedneſſe in his ſubiects. Stir vp Magiſtrates and men in authoritie, to ſeeke the aduancement of thy glorie, and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of the Goſpel, water their endeuours with the deaw of heauen, that daily ſuch as be-

long

long vnto life eternall may be added to the church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse, some with sicknes of body, some with perplexitie of spirit, some with losse of goods, some with restraint of libertie, some in one kind, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an ende to their greeuances when thou shalt see it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome.

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In our health, make vs mindfull of ſickneſſe, of death, and of our laſt account: that theſe thinges may not come vpon vs as a ſnare, but that wee may bee prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weakeneſſe and coldneſſe of our prayers. Take vs this night into thy bleſſed tuition: we knowe that thou doſt neyther ſlumber nor ſleepe, keepe vs from euill, keepe vs from the malice of Sathan, from ſecuritie and careleſneſſe, from dulnes and drowſineſſe of ſpirit, that if it ſhall be thy pleaſure to let vs liue vntill the morning,

morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glorie of thy great Name, through Jesus Christ: in whose Name we commend our selues and our vnworthy praiers vnto thee, saying as hee hath directed vs in the Gospel, Our Father, &c.

A Morning prayer for a priuate person.

O Almightie Father, the Father of our Lord Jesus Christ, and in him my Father also, how vnworthie and wretched a creature were I, if receiuing so many blessings from

from thee, I should not stirre vp my selfe to returne some thankefulnesse vnto thee for the same? It is euen then (O Lord) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue beene sure. My bodie and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safetie of this night, the quiet rest, wherewith I haue beene refreshed, to whom can I ascribe it but onely vnto thee? That I haue liued hitherto, that I haue not been swallowed vp with some sodain iudgement, that Sathan had not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am

deliuerd frō the power of darknes, & translated into the kingdom of thy deare Sonne, that I haue daylie accesse into thy glorious presence: whence are all these, but from the freedom of thy grace? If thou hadst giuen me my desert, I should haue perished long agoe: it is from thy mercy alone that I am not consumed.

O Lord make me ashamed of my vnthankfulnes, wound my hart with consideration of my owne dulnesse, whom so many kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the smalnesse of my deserving, yet to looke gratiously vpon this my morning sacrifice of praise which I doe here tender vnto thy

thy Maiestie: let not I beseech thee the scantnesse and barrennesse of my seruice, make thee to turne away thine eyes and to haue no regard vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne sonne that serueth him, and in them to accept the will for the full performance: so be pleased to look vpon me in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen me by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankefull, I beseech thee to beget in me a holy care both this day and for euer, to walke

worthy

worthy of that calling wherevnto I am called, to studie to please thee with reuerence and with feare, and by a blameleſſe, pure, and vnrebukeable conuerſation, to ſhine as a light amongſt men. I cannot, I confeſſe, do this of my ſelfe, I haue in mee the ſame corruption of nature which the moſt wicked hath: I intreate thee therefore to worke in me that which is pleaſant in thy ſight: Giue mee a cleane heart and a right ſpirit: make mee to vnderſtand aright the way of thy precepts, direct mee in the path of thy commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay mee and ſtablish me, that my footeſteps may not ſlide. Crucifie my fleſh with the

the affections and lusts: mortifie my members which are on earth: suppresse and subdue that lawe in my members, which leades me captiue vnto the lawe of sinne. Graunt that I may sensibly feele the power of Christs death, killing corruption in mee, and the power of his Resurrection, rayling mee vp vnto newnesse of life: Make mee to resolue to renounce euen my sweetest and best pleasing sinnes, and not to take liberty to my selfe to continue in any knowne vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto mine owne lusts: grant that heereafter I may take no thought for the flesh, to content it, but may striue rather to curbe

curbe and ſubdue it, & to bring it vnder the yoke of due obedience. And (good Lord) increaſe my faith, and better my feeling and apprehenſion of thy loue, that I may with courage and cheerfulneſſe runne the race which is ſet before mee: Bleſſe mee alſo this daie in the duties of my Calling. Idleneſſe and Godlineſſe cannot agree: and it is thy will, that in the ſweat of my face I ſhould eate my bread: Preſerue mee from all fraudulent, guilefull, oppreſſing, greedie courſes: Drawe my affections from the loue of the world: Fixe my hart vpon the things which are aboue: If things ſucceede according to my minde, make me thankfull to thee which hast giuen the bleſſing:

blessing: if any crosse come, make mee patient and carefull to profit by euerie chastisement. And because the daylie occasions of danger to my soule are infinite, teach me to put on thy whole armor, and to keepe my heart with all diligence, to furnish my selfe with holy meditatiõs, to make a couenant with mine eyes, to keepe my mouth with a bridle for the avoiding of all filthie communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, warie in disports, moderat in apparell, choise in my companie, and euer to practise that continuall feare which hath a promise of blessednesse. Finally (Lord) so guide me through the course of this whole date, both

both in my priuate and more publique imployments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace and goodnesse towards mee: and all this for Christ Jesus sake thy onelie Sonne, and my alone Sauiour.

An Euening praier for a priuate person.

MOst mercifull God and gratious Father in Jesus Christ were it not that thou hast made a gratious promise in thy word, that whatsoeuer is asked of thee in ẏ name of thy Son, shall be bestowed,

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I should not dare to presse into thy presence, beeing guiltie to my selfe of so many sins which I haue heaped vp in thy sight, from the beginning of my dayes vntill this present.

I am by nature (O Lord) the childe of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercy that I escaped the furie of thy wrath, due vnto me at the verie instant of my birth, in respect of that masse of corruption which I brought with mee from my mothers wombe. Neyther haue I, since I came to vnderstanding, any whit amended or bettred my first estate: but I haue added to it a numberlesse number of transgressions, breaking euerie of thy com-

commandements, by thought, word and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen mee: yea, cleane against manie vowes, and promises of better obedience. I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips: If I dispute with thee, I must needes lay my hand vppon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshy and melting heart, that nothing may more affect mee or touch mee more deeplie, then to see my owne vilenesse, and how disobedient and stubborne I haue beene towards thee, which hast euen heaped

vpon

vpon me so manie fauours.

Make mee ashamed of my barrennes & vnfruitfulnesse in my profession, who haue giuen thee iust cause to range me among those hypocrites which make a shew of godlinesse, but yet deny the power thereof. Beget in me that godly sorrow which causeth true repentance neuer to be repented of: that I may be grieued in my verie soule for my sins, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiestie ought to bee a sufficient motiue to obedience. And for the furtherance of my humiliation & sorrow, cause me O Lord, to search and to trie my waies, to call my selfe to a straight account, that I may

see my sins in particular, & vanity of my harte, my extreame deadnes & securitie, my pride and hautinesse of spirit, my backwardnes to all good services, my worldlie mindednesse, my ambitious, rising and craving thoghts, my want of charity & mercy to others, my miscariage in my place & calling, my vile and vnbescoming speeches, my offensive and scandalous behaviour: thus (O Lord) make me carefull to rip vp my heart and life, that so I may set my sinnes in order before mee, and may thereby become the more humble and the more forward to call down my selfe befor thee, and to indge my selfe, that I may not be indged of thee. Yet withall (most gratious God) make

mee

mee able in the midſt of all this, to reach out the hand of faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to bee the reconciliation for my ſins. I knowe (O Lord) the vertue of his blond, that it can make my ſinnes, though they were as crimſin, yet to become as white as ſnow. O then (I beſeech thee) couer my filthy nakednelle with his glorious righteouſnes: cloath mee with the garments of his ſaluation, that ſo thereby I may be holie and vnblameable & without fault in thy ſight. Speake peace vnto my conſcience by thy holy ſpirit. Say vnto my ſoule, I am thy ſaluation. My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, &

bring it forward by thy mighty working vnto more perfection. Thou hast promised, not to quench the smoaking flaxe, nor to breake the bruised reede: beare then, I pray thee, with my scantnes, and help my vnbeleefe, perfit the worke of thy owne hands, performe it vntill the day of Iesus Christ. My faith is that I must liue by: it is my victorie: thou (O Lord) in mercie hast begun it: cherish it (I beseech thee) together with all those graces which accompanie saluation, that they may be in me, as a well of water, springing vp into euerlasting life. And grant that I may not be presumingly secure touching mine owne estate, but may euer and anone bee prooning and cramming

ning my selfe, whether I am in the faith or no: and that I may also studie and striue to giue euidence of my faith, by shewing foorth good workes, and by bringing forth good fruite, euen fruite woorthy amendement of life. I am compassed about with many weaknesses, and as I haue founde by the experience of this onday) Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, strengthen mée to resist him, giue mée holie wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obliquies of the worlde. I haue learned in thy word, that if I serue thee in sinceritie, my

name shall be put out as euill among men: giue mee both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit & estimation, yea euen my life it selfe if need be, to thy glory.

Teach mee to learne of the author and finisher of my faith to despise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glorie which is set before mee. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this dayes preseruation. How many euills haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through sin? It is thou (Lord) onely

onely which makest mee to dwell in safetie. Stretch out the wings of thy grace & protection ouer mee this night: though sleepe seize vpon the eyes of my body, yet let not securitie oppresse my soule: keepe me from idle fancies, and from vaine dreames: giue me a sober and sanctified vse of all outward refreshing, that I may alwaies in all things, aime at this one thing, namelie, how I may bee the better fitted to serue thee faithfully in my place and calling: and that for Christ Jesus his sake, thy onely sonne, and through thy mercie, my louing Sauiour, Amen

A more particular Morning Prayer on the beginning of a Sabbath day.

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MAnifolde (O Lord) are thy mercies, and thy goodnes is infinite. In euerie particular which befalleth mee, I haue abundant experience of thy loue. It is much (most gratious god) that I, which haue so manie times prouoked thee, should bee let to liue to behold the light and comfort of the day: But much more is it, that hauing been heretofore a prophaner of thy holy daie, a barren and an hypocriticall professour of thy Word, a fruiteleſſe and vnprofitable hearer

hearer I should yet enioy the blessed opportunitie of another Sabaoth. How iustly might'st thou long since haue latted vp my heart, and giuen me ouer vnto a reprobate mind, taking from mee the comfortable and happie freedome of going into thy house, and of giuing attendance vpon the postes of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer mee not slightlie to interpraine either this or any other of thy fauours. And, as thou hast brought mee to the beginning of this holy rest: so enable me, (I beseech thee) to the sanctifying it, and to such a kinde of spending the same, as thou requirest. Teach mee to re-

member that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with thine owne finger, that this day should after a more speciall maner be diuerted and deuoted to thy seruice, & that thou hast not therefore restrained outward imploiments in our callings because idlenesse pleaseth thee, or because ease giuen vnto ý flesh is a part of thy worship: but ý thou hast in thy infinit wisdom so appointed it, ý being freed from all other incumbrances, wee might wholly applie our selues, either to the publike or priuate exercises of godlinesse. Giue mee therefore grace (I most humbly intreat thee) that I may call thy Sabaoth a delight, to consecrate it as glorious

ous vnto thee, and that I may beware of doing mine owne waies, or of seeking mine own will, or of speaking vaine words, and may euen bind my selfe to a serious and continued course of serving thee in the practise of such duties as belong to the hallowing of this day. I knowe, O Lord, that herein I shall meet with many lets: mine owne corrupt nature will repine and think this a yoke and burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy daie a day of carnall pleasure. I shall be derided and scorned, if I refuse to doe as others doe. I shal meet also with many cunning perswaders, which will

seeke by plausible reasons to drawe me from diligence and constancie in this course. O Lord (I beseech thee) euen with the bowing of my heart, to make me strong against all these withdrawments: Grant that I may more esteeme obedience to thee, then either the contenting of mine owne fensuall affections, or the auoiding of reproach among prophane persons, or the satisfying of men: be their pretences what they may be. I am taught (O Lord) and I do beleeue it, that thy yoake is easie, and that thy commandements are not grieuous: and I knowe that by a holy vse in these religious services, I shall make them so familiar vnto mee, and shall also finde that exceeding sweetnes

in

in them, that I shall earn long for thy Sabbath before it comes, and the time will seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee bestow vnto mee the particular businesse thereof. In praying giue me reuerence to thy Maiestie, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesses, charitable and compassionate, and yeelding affections towards others. In hearing, vouchsafe mee an vnlocked and an vnderstanding heart, a right iudgement, meekenesse of spirit, liuelinesse of affection, fastnesse of memorie. In communicating at thy table, bestowe on mee an humble soule, a hungring

heart

hart, a conſcience purged from dead workes, power of ſweete meditation vpon the death of Chriſt.

In looking vpon the adminiſtration of Baptiſme, afford mée mindfulneſſe of mine owne bowe, remorſe for my often falling in that ſolemne promiſe, earneſtnes of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from me all bothdulnes and vanity, make mée to ſing with a grace in my heart, ſtill ſtriuing to lift vp my ſoule vnto thee. Enlarge my heart towardes others, as occaſion ſhall be offered, that I may be readie to giue to thoſe that want, forward in euerie good worke, comfortable to the ſick, tender hearted

hearted to those whom thou hast humbled, apt to make peace where discorde is. Let all workes of mercie be a delight vnto mee, and make mee carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shewe the fruit of it in all my conuersation. Finally, I humbly pray thee, so to guide me both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge to be encreased, my faith strengthened, my soule & conscience abundantly refreshed, and all this

this for Christ Jesus his sake, and for thine owne Names sake, Amen.

Another Praier, something more speciall, respecting the hearing of Gods word.

ETernall God, most gratious and mercifull in Jesus Christ, euerie good giuing and euerie perfect gift commeth downe from thee: thou hast commanded that if any man lacke wisedome, hee should aske of thee, and thou hast promised to deny nothing that is asked of thee in thy sonnes name: In obedience vnto this thy commandement, and in assurance of

of thy readinesse to make good thy promise, I doe heere cast downe my selfe before thee, praying thee, as at all other times, so now especially to be good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holie word, the preaching whereof is the ordinarie meanes appointed by thee to saue my soule, and to draw me out of the power of Sathan vnto thine owne selfe. I, for my part, am vnworthy of so great a fauour as to bee admitted to heare it, and I am euerie way vnfit & vnable to heare it with profit. My heart is full of blindnes & ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euerie good duty: I am dul

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of hearing, slowe of conceit, backward to entertain, but apt to let slip any good instruction. I beseech thee in Jesus Christ, by the working of thy spirit, to reforme within mee these corruptions: Make me as a newborne babe to desire the sincere milke of thy most sacred word: grant that I may reioyce at it, as one that findeth a great spoyle, let it be better vnto mee then thousands of gold & siluer. Open my heart, as thou didst the hart of Lydia, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my minde, & anoint them with that pretious saine of thy spirit, ỳ the scales of ignorance may fal from them, and that I

may

may see the wonders of thy Lawe, euen thy hid wisdom, which my nature of it selfe is not able to discerne: And because thou hast promised to guide the humble in thy way, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a foole in my selfe, that I may bee wise in thee: Suffer mee not to measure the mysteries of thy kingdom by mine owne blinde reason and corrupt affection: but giue me grace to deny my selfe, and to labour to bring mine owne thoughts into captiuitie vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher

cher, a doore of vtterance, that hee may open his mouth boldlie, to publish the secret of thy Gospell. Direct his tongue that hee may speake vnto my conscience, and that if there bee any close corruption lurking in mee (as Lord, Who can vnderstand his faults:) the searching power of thy word may discouer it, and rippe it vp euen to the verie bottome. And vouchsafe vnto mee that meeknesse of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor ginen ouer to mine owne corruptions. In euerie poynt

of

of holie doctrine taught mee, make mee to remember who it is that speaketh by ẏ mouth of man, that I may receiue the word as a messenger from thee, whether it bee comfort, or reproofe, or instruction, and so may giue it that reuerence and that awfull respect wich is due vnto thy holy oracles. And because O Lord, as I am naturally forgetfull, so the diuell watcheth to catch away the word as soone as it is deliuered, therefore I pray thee to stablish my memorie, that I may hold fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this end, make mee carefull in the vse of all good priuate meanes, such as are

Prayer,

Prayer, Meditation, Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligently search the Scriptures, whether the things I heare, are so, and may try all things: neither rashly rejecting, nor suddenly beleeuing whatsoeuer is deliuered. And when I haue found thy truth, so stablish my heart, that I may not wauer nor bee caried about with euery wind of doctrine, but may continue in the things which I haue learned, labouring daily to be ledde forwarde vnto more perfection. And sith hearing and knowing without practice do but increase vnto more condemnation, therefore (O Lord) do thou so water that which I heare, with

which thy heauenly death, that it may bring forth much fruite in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sons sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe all honour & glory, now and for euer, Amen.

After the hearing of the Word.

STirre me vp (O Lord) I humblie pray thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now beene pleased, notwithstanding my former vnprof-

profitablenesse and slight estimatiō of thy holy word, yet to vouchsafe mee the comfortable libertie of inioying it. How iustly mightst thou long since, for my great contempt, haue made my heart fat, giuing mée ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time been such an vnreuerent, negligent, and carelesse hearer? Yea (Lord) euen my last cariage, in that holie exercise which I haue now bin at, hath béen so farre different from that becam me, that thou maiest iustlie make thy word to bee a fauour of death vnto mee: But (O grations God) thou which art good vnto mée, in making me to see my owne defects, bee meercifull also in giuing

giuing mee a heart to lament them: and suffer thy loue in Jesus Christ to bee intreated of me, freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt mee and thy blessing: but vouchsafe to water the seed of thy word cast into my heart, with the dewe of thy heauenly blessing, that it may not be made vnfruitfull, but may worke mightily in me, to thy enlightning of my minde, to the setting of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading me on vnto more & more perfection.

To that end, make me both mindfull and carefull to vse all those good helps, which thou hast

sanctified to the rubbing vp of our memories, & to the quickning of our dull and sloive affections: such as are, bulie and serious meditation in the closet of mine owne heart, humble conference with others, diligent searching the scriptures, to find out the ground and certaine proofe of things delivered.

And when matters are made plaine vnto mee, and prooued to mee to bee thy reuealed will, graunt that I may yeeld my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, and may likewise

likewise binde my selfe to the speedie and constant practice of them: that so I may not be in the number of those which make a shewe of Godlines, but deny the power therof, and which beare much, but reforme nothing, and so doe both disgrace religion, and deape vp wrath against themselues; but that I may haue my heart in holinesse, seeing both an ornament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I knowe (O Lord) that to performe this, will be a thinge of no little difficulty, my flesh which is euer lusting against the Spirit, will rebell, I shall be apt to growe wearie of well-dooing, euill men will deride

me, and I shall be a matter of scorne to the vngodly: Sathan will finde out many hinderances, and many means by which to make good duties irksome vnto me, I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may neither delay to begin, when thou commandest to set forth, nor yet may breake off when thou requirest continuance of obedience: but that my course may be like the waie of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to blesse and praise thy Name in

Iesus

Jesus Christ thy Sonne, and my Sauiour. Amen.

Another of the like nature respecting the Sacrament of the Lords Supper.

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I Am taught (O Lorde) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regarde thereof, I am become an humble suter vnto thy Maiestie, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holie banquet, for the streng-

thening of my faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to growe into a verie strict examination of mine owne soule, that I may see how I haue liued, and in what measure I am furnished for so doughtie a seruice. And because I knowe, that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supplie me from thy infinit fulnesse: Giue me a though vnderstanding of

of the miserie of my estate, who am by nature a childe of wrath as well as others. Make mée to see the hainousnesse of those innumerable euills, and grosse sinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into since my last presenting my selfe before thee at thy board, when I promised better obedience. O cause my stony heart to bleed within mée, when I thinke vpon mine owne scantnesse in good duties, and vpon my delight and forwardnesse to transgresse. Make mée to be ashamed and euen confounded in my selfe, for those many enormities which from my corrupt and vnreformed hearte do continually breake forth into my

outward man euerie member beeing a verie weapon of vnrighteousnesse to doe seruice vnto sathan. Thus (O Lord) shall thy mercies in Christ be sweet vnto me, & I shall come vnto thy Table. And I pray thee to increase in mee that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into ye death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lord, this is a seate of loue, & to it a malitious and reuengefull heart can be no welcome guest, and when

when I haue presented my selfe at thy table, I beseech thee to restraine my vile and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of ỳ Sacrament, the death of my Sauiour. Rauish my soule with ỳ admiration of his loue, that should giue him selfe to die for me a most vile, vnworthy and sinfull creature. Stir me vp, euen to vow & consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for me. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truly thankfull to thy maiestie, & careful both at the present, and euer after, to shew forth the fruits of thankfulnes

in an holie and religious conuersation, to thy glorie, the good of others, and mine owne eternall comfort in Iesus Christ my Sauiour, Amen.

Presently after Receiuing, before the Thanksgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O LORD) with this euidence of thy loue, teach mee in it to see the riches of thy grace, who art pleased for my weakenes sake, by such familiar meanes to figure out before me, and to seale vp vnto my soule a treasure of

of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my bodie. O Lord euermore giue mee such a feeling. And now (O heauenlie Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule, to walke in a better course of holy obedience then heeretofore, respecting all thy commandements, the endeauouring alwaies to haue a cleare conscience before thee and before all men: that so, glorifying thee in this life, I may bee glorified with thee in

in thy kingdome, through Jesus Christ, Amen.

Before a Iourney.

O Lord, thou hast graciously promised in thy word, to be with me whithersoeuer I goe, and that those ministring spirits, thy holie Angels, shall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confesse this is, that I who am by nature a childe of wrath, and a verie vassall of Sathan, should bee assured of so high a hand of heauenlie protection. I pray thee now at this time to make good this thy mercie to mee, seeing by neces-

necessarie business to trauell from mine owne place. Many be the perils, to which, both by nature and by desert, I am subiect: no man is able to number them, or by his owne strength and policie to auoide them. Compasse thou me with thy fauour as with a shield, go before me as thou didst of olde before thy people in the wilderness, it is only thou which canst make mée to go and come in safetie. Some put their trust in outward helps: but cause thou mée to remember thy Name, and to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mightie man saued by his power. It is better to trust in ẏ Lord, then to haue confi-

confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast: suffer no powre of Sathan to remoone my faith from this foundation. Howbeit (most holy father) if it shall be thy pleasure, in this my iourney, to bring some crosse vpon me, either by making mee a prey to spoylers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconvenience can separate me from thy loue in Christ Iesus.

Make me alwaies mindfull of

of this, that thy fauour must not be measured by these outward accidents: and cause mee euen to hold fast this rule, that, All things shall worke together for the best vnto thy seruants. And (O good God) as in my trauails, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe for the preuenting of all corrupt and vncleane cogitations. Let mee neuer presume vpon the aduantage of secrecie, or of my being not knowne by face

in the places where I come, to do any thing that shall be contrarie to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of doing good, and that I may never frame my selfe to the humors of prophane persons, but in a godlie discretion may so carrie my selfe, as that I may neither wilfullie make my selfe a scorne vnto the wicked, neither yet may for any respects doe ought which may either wound mine owne soule, or make them think that I am of the same vnreformed disposition with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe

selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthynesse of Iesus Christ, my onelie Mediator and Redeemer, Amen.

After a Iourney.

FArre be it from mee (O Lord!) that I should craue mercies of thee in my necessities, and then forget to shewe my thankfulnesse for them when they are bestowed. Gracious hast thou been vnto mee, from the beginning of my life euen vntill now. As soon may I number the sand of the sea, as make an exact rehearsall of all thy fauours.

fauours. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as it becommeth mee: Oh that my heart within me might euen melt for griefe, that I haue passed ouer so manie of thy kindenesses without regarde. Behould how now also thou prouokest mee to this duetie: O quicken me, I humbly pray thee, thereunto. Make mee diligently to looke backe into the course & order of this whole iourney, and to obserue by degrees, how thou hast bin good vnto mee: how thou hast blessed my going out, and my comming in, and brought me in peace to mine owne home.

Manie

many daungers might haue swallowed mee vp, which yet (through thy goodnesse) I haue escaped. Sundrie times hath there beene (such is the brittlenesse of this house of claie which I beare about mee) but euen a steppe betwixt me and death, out of the iawes whereof, thy right hand and thine arme haue saued mee. I can ascribe nothing to mine owne prouidence, neyther can I say that my safetie is the reward of mine owne deseruing: Not vnto mee, O Lord, not vnto mee, but to thy name doth the glorie belong. And now grant (I beseech thee) that the sense of thy loue, may beget in mee such a loue of thee and of that which thou commandest, that I may willinglie and cheerfullie,

lie, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my dutie is) euerie new kindnesse to be as (it were) a new bond, and a fresh encouragement thereunto. Grant mee both this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinance, O thou the wisest God, that euerie sonne of Adam in the sweat of his face should eate his bread, thou hast fitted euery man to glorifie

ſie thee in ſome ſpeciall cal-
ling: thou wouldeſt not that
any ſhould liue like an vnpro-
fitable burden of the earth,
miſſpending his precious time,
and walking alway thy crea-
tures, booing no good to hu-
maine ſocietie. Herein thou
haſt giuen vs thine owne ex-
ample, for euen thou worke-
ſt hitherto: and albeit that thy
great buſineſſe of creating all
things, ended with thoſe ſix
firſt dayes, in which euery par-
ticular was brought forth by
thee in his proper kind, yet thy
prouidence is neuer intermit-
ted, in it neither ſleep nor ſlum-
ber ouertaketh thee: And thy
ſonne Chriſt Jeſus, while he
the dayes of his fleſh, he hum-
bled himſelfe to liue as a man
vpon this earth, both in his
priuate

priuate life attended vpon a painefull trade: and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to do the will, and to finish the worke of him that sent him. And are not thy holie Angels also in continuall action, obeying the voice of thy word, and ministring for their sakes which shall be heirs of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke mee among other thy seruants, and to set me (as it were) my proper task vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge therat, as at some

some vnreasie burden put vpon mee, but that I may contentedly and comfortable vndergoeth, euen like that glorious creature, the sun, who hauing his tabernacle set him in the heauens, reioyceth like a mighty man to run his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue mee such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seeke, no nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would

would that men should doe to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken bag: & that as the good man shall giue inheritance vnto childrens children, so the riches of vanitie shall diminish: and that thou wilt draw, euen out of the belly of ye oppressor, the substance which he hath deuoured: or if it doe continue wich him, it shall bee for his greater hurt, his own ease shal slay him, and his prosperitie shall destroy him. Let me therfore, I pray thee choose rather a little wich thy blessing, then great reuenewes with thy curse, and iudgement attending thereupon.

And if so bee it shall be thy pleasure

pleasure to blesse my basket and my store, & to increase my portion by my honest industrie. O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be mild and more afraide of my selfe, least the care of this world, and the deceitfulnesse of riches, should choake in me the seedes of grace, and steale away my minde from better things. And therefore make it my care, good Lord I beseech thee, to follow my calling with that dolle measure, as that I may not so force inguise my selfe into the business of it, that I should abridge and scant my selfe of

conuenient opportunities for
heauenly and spirituall purpo-
ses: and as I shall seele thy
hand to bee opened towards
mee, so open my heart and my
hand towards others: know-
ing, that as hee which scatte-
rain shall bee more encreased,
so hee that spareth more [illegible] is
right, shall surely come to po-
uertie. Euer make me to con-
sider thy all-beholding pre-
sence, that all things are naked
in thy sight, and that thou wilt
fuelie bring forth to iudge-
ment euerie secret thing: that
so I knowing thee to be a wit-
nes to all my courses, my care
may bee to walke as in thy
sight, and to approue my selfe
unto thee by an euen & vpright
behaviour. Unlocke, O Lord,
the treasures of thy rich mer-
cies,

ties, and afford vnto mee both these and all other conuenient and needfull graces, in and for Christ Jesus sake. Amen.

His Petition to bee armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou hast left vnto mee to bee my counsellor, and to make mee wise vnto saluation, that I must through manie afflictions enter into thy kingdome.

When I medicate vpon the liues and courses of thy holie ones, which haue now ended the dayes of their pilgrimage, and are entred into rest,

I finde that they all passed, thorough great tribulation. Nay, Christ himselfe, the author and finisher of my faith, did first suffer before he entred into glorie.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to be vessels of honour for thine owne vse, thou wilt purge and scoure, and make cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection vnto peace

and

and quietnesse, and such a lothnes and vnwillingnes to bear the yoaks, that I cannot but euen doubt with my selfe, what will become of mee in the daie of triall: when I heare of reproches in good name, losses in goods, paines and tortures in bodie, verations, & horrors and perplexities in mind, tentations by sathan, combats & conflicts with the feare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the verie least of these? Whither now shall I goe to gather heart and courage, but vnto thee, O thou preseruer of man? And how happy were I, if I could rightly esteeme this happines of hauing such a frie-

dom of accesse vnto thy throne of grace? Here therefore doe I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee merciful vnto mee in this behalfe. And first of all, O most tender Father, because sudd-aine euills, doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldlie sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon mee at vnwares, my thoughts being taken vp with continuall expecting

peating it. Anothen, O Lord, when thou hast thus framed mee to liue as a man alwaies waiting for some triall, let it bee thy pleasure also, to furnish and to supplie mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings, giue mee a portion of strength proportionable to that weight which thou wilt lay vpon mee, that I bowe not vnder the burthen, that I faint not in my mind. Giue mee a feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may in-

terpret it to be a fcuite of thy loue that thou doost afflict mee.

Giue mee faith in thy promises, so firme that it may not bee shaken by the storme, nor I growe weary or wauering in waiting for thy mercie to release mee. Giue mee wisdom to iudge aright of the reasons of thy trying mee, and to make a holie vse of euery chastisement: giue me care to store vp in the midst of my heart, such comforts as thou in thy word hast reuealed for seuerall visitations, that I may not be then to seek for comfort, when I shall chiefely want it: finally, giue me a stedfastnesse of resolution to cast my burden vpon thee, and to hold this fast, that thou art bound by

chine owne promise neuer to forsake mee. Beeing, O Lord, thus armed, out of the store-house of thy rich grace, I shall enter the combat with courage, I shall goe through it with constancie, & end it with ioy, looking for that crowne of life which thou hast promised to those that loue thee, & whom it was thy good pleasure, before all worlds, freely to loue in Christ Iesus, to whom be praise for euer, Amen.

A Prayer for the afflicted in what kind soeuer.

O Gracious GOD, how happy am I, who haue so strong a tower as thy great

seame to run vnto, especially now in this sad and heavy day of tribulation. I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering theame they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand and pearce it. If I goe vnto my ancient lovers and friends, it may bee they will stand aloofe from my plague, and mine old acquaintance will hide themselues, and I shall be even as a stranger in the sight of my familiars. If I seeke to my neighbours, alas, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that hee which in his miserie should be comfor-

ted

ted by his neighbor: but men haue forsaken the feare of the Almighty: so that he, which is readie to fall, is as a despised lampe, and fewe are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters: Physicians of no value, not able to minister a word in time to him that is wearie: Whither then, or to whom shall I go but vnto thee, O most gracious & tender Father? Thou art a pitifull God, thy compassions are great: thou art the Father of mercies, & the God of all comfort, thou makest the wounde and bindest it vp, thou smitest, and thy hands do make whole: thou hast commanded to call

vpon

vpon thee in the day of trouble, and thou art a helpe readie to bee found. To thee therefore do I lift vp my soule: Encline thine eare O Lord, and heare, open thine eyes O Lord, and see, looke mercifully vpon thine afflicted seruant: the dayes of sorrow are come vpon me, euen changes & armies of miseries are against mee. If my griefe were weighed, it would be heauier then the sand of the sea: I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, that it is euen thou which hast doone all this, that these things come not by chance, but by thy prouidence and certaine appointment, that so I may bee dum sie and not open my mouth to murmure or repine

pine. Open mine eyes that I may see mine owne deseruings, and what cause I haue giuen thee euen to crush me to peeces with thy heauie iudgements, yea to cause the pit of thy eternall vengeance to shut her mouth vpon mee. What cause haue I left vnto mee to complaine, when I am left then thy smallest mercy, and my sins greater then the greatest sorrow thou hast laid vpon mee? It is thy loue O Lord from whence this proceedeth. In this course thou dost offer thy selfe vnto me as to a sonne, thou knowest my corruptions, the rebellion of my heart, the crookednes & peruersenesse of my nature, thou seest before some great euil that I am like to fall into, if I be left vnto

mine

mine owne course: thou findest mee to bee forgetfull of my dutie to thee, cold in prayer, backward and lumpish in holy seruices, well-neere lulled asleep in the common securitie of the times: It is thy wisdom to rouse me vp, and to put thy hooke of affliction into my nostrils, to bring mee backe into that good way from which I am falling. I knowe thou dost therefore chasten me, that I may not be condemned with the world. O teach me (I pray thee) to learne to iudge my selfe, to search and to trie my waies, to prie into my course by-past, that I may finde out those euills which beare in me the greatest sway, and may in some measure vnderstand, what it is which thou aymest

at in afflicting me. And enable mee withall to reforme mine errors, to recouer my wandring, and to get a happie victorie ouer my rebellious flesh: that I may be able to say hereafter, It is good for mee that I was in trouble, blessed be the time that the Lord afflicted mee: and how sweete is the quiet fruite of righteousnesse, which springeth foorth from the bitter roote of tribulation.

In the meane space (O Lord) vntill it shal please thee to put an end to my present grieuances, teach mee, not to make haste, or to seeke by vile and vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarrie thy leasure with patience, not daring to prescribe vnto thee

what

what to doe. And when this stormo is ouer, and the sorrow past, O keep me from security, make mee to remember the bowes and promises of obedience wich I now make vnto thee, prepare me to a fresh triall, that my care may be to be prouided for whatsoeuer thy pleasure shall bee to lay vpon mee. Heare me in this and in all other my suites, for his sake in whom thou art best pleased, euen Jesus Christ the righteous, Amen.

A praier in respect of some losse receiued, as of honor, or goods, &c.

O Eternall God, the God of prouidence, the orderer and

and the disposer of all things both in heauen and earth; Be readie, I beseech thee, to heare the prayer of thy distressed seruant. Helpe my weaknesse, I entreate thee, quicken mee to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how soone I am cast downe vpon euerie occasion. O raise me vp I (pray thee) and make mee to lift my heart towards thee, according to those good pleasure all things come to passe. Is it not thou (O Lord) which hast layde these things vpon me? art not thou he who both giuest and takest at thy will? art not thou the Iudge which makest lowe, and which makest high? Shall I mur-

mure

more against thee, which hast such an absolute and vncontrolable soueraignetie over all? that I receiue good at thy hand and not euill? O keepe downe my repining & mutinous and discontented thoughts, allay the height & hautinesse of my spirit, teach me how to be abased & to haue want, make mee to see the vanitie of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement bee a schoolmaster vnto mee, that I may learne by it to draw mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoak which quicklie vanisheth? What is wealth? Is it not lighter then vanitie it selfe? doth it not take her

her to her wings as an Eagle and flie into the heauen: O knit my heart hence forth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand; make mee to lay vp treasures in heauen, & to seeke after that kingdome of thine, which cannot be shaken: frame my heart to the choice of the better part, of which I can neuer bee depriued. Let mee affect the true honour which stands in the faithfull seruice of my Sauiour. Let me labour for that enduring and durable riches, which consists in the knowledge of thee, and in the feeling of thy gratious fauour. Suffer mee not (I pray thee) so to limit thy power, as to thinke that thou art

not

not now able to supplie mee, sith the meanes which I was wont to enioy, is taken from mee: but make mee faithfullie to consider, that thy hand is not shortened, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after ye hast exercised mee awhile, to blesse my last dayes with more abundance then the first: thou canst make the little meale in the barrell not to waste, and the small quantity of oyle not to diminish: thou canst cause a small thing to be better vnto mee then great riches to the mightie, and a dinner of greene hearbes to be more sauorie to me, then a stalled Oxe to them. O therefore, I beseech thee restraine

my desires, make me willing-lie to submit my selfe to thy wisedom: Let thy prouidence and promise be my store-house and the stocke that I relie vnto: let this satisfie mee, that though I lose all that I haue, yet inasmuch as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children and family disharten mee, or make mee to east perils, and to say, Wherewith shall I feede them? How shal I cloath them? O Lord they are better then manie sparrowes, and dearer vnto thee then the lylies of the field: thy promise of mercie is entailed to my posteritie: O let my faith rest vpon this foundation. Prepare mee (I pray thee) to further

further trials, make me readie by degrees to lose euen my life it selfe, if it may bee for thy glorie. And thus, O Lord, desiring to reckon euen this crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee in Christ Jesus thy beloued son, and my beleeued Sauiour. Amen.

A prayer, fitted to the losse of an especiall friend, as a Father or Husband, &c.

O Almightie Lord G. D. D. whose glorie is aboue the heauens, and which hast thy dwel-

dwelling on high, but yet abaſeſt thy ſelfe to behold the things in the earth, be pleaſed, euen for thy deareſt Sonnes ſake, to caſt downe thy compaſſionate eye vpon my afflicted and grieued caſe. Comfort (Lord) comfort, I pray thee thy ſeruants ſoule, ſuffer mee not to be ſwallowed vp of diſcouragement. Thou haſt taken from me the deare ſtaffe of mine eſtate, one, vpon whom (in the eye of fleſh and blood) all my comfort did depend. He is now gone the waie of all fleſh, and hath made his bed in the darke: yet thou, O Lord, ſtill liueſt, thou art Almighty the ſame and thy yeeres ſhall not faile. O raiſe vp, I beſeech thee, my languiſhing and diſcouraged heart, my drooping

thoughts

thoughts: make mee to looke towards thee, from whome alone all comfort cometh. Hast thou doone this, and shall I controule it? Is death thy messenger, and shall I murmure at his coming? Is my dearest friend, whom I loued as mine owne hart gathered vnto thee, his appointed moneths being now expired, & shall I lament his happines? Woost thou still hold me with thy hand, & euen compasse me about with thy gracious prouidence, and shall I distrust? Is thy purpose and promise and power to be my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou O al sufficient God were tied vnto outward means: Must not

I also ere it bee long make the graue my house, and lie down with others in the dust? Is there not an assured hope, that all that liue and die in the Lord Jesus shall be ioyned together after death, and at the last daie be caught vp in the cloudes to meete the Judge in the ayre, and after that to bee euer with the Lord? I most earnestly beseech thee therefore, O my most gratious God, to moderate my passionate and vneuile thoughts, to bring my violent affections into a holy compas: Let me not bee sorrowful like those which haue no hope, make me to reioyce on his behalfe whose pilgrimage is at end, and whose Christian and holie course doth euen assure mee, that thou hast received

him into everlasting habitations. Teach me to haue a holie and prepared longing for the date of my dissolution: And graunt mee that grace and wisdome, so to loue those whome both Nature and Religion bind me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraigne disposings. To liue without apprehension of such losses, I know by thy word, that it is impious: to be extreame and without measure in passion, is desperate: Keepe me, I beseech thee, in the meane, that my sorrowes may be tempered with comfort, and my heart may alwaies bee fixed surely vpon thee: Affoord mee both this and all other needfull fauours, in and for the merits

of

of my alone Sauiour Iesus Christ, Amen.

The Orphanes Lamentation.

THy word (O Lord) which is the word of Truth and cannot lie, hath testified of thee, that thou art The helper of the fatherlesse: Heere-by haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy mercie seat, and (as it were) into thy lap, freely to poure out my lamentations. Left I am to the mercilesse mercie of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was

not a little tender. my estate in common vnderstanding is very miserable.

Some there are which will seeme to pitie me, and who will sprinkle some common words of compassion on me, but no fruit of comfort commeth from them. Nay, euen those of neerest acquaintance, and who during the life of my parents, did professe the greatest loue, do now looke strangely on me, and their behauiour and fashion is, as if they did not know me. Most true do I finde the saying of Salomon, that the friends of the rich are many, and that the poore is hated euen of his owne neighbours. his friends will depart far from him, and though he be instant with words, yet they will

will not regarde him, when in feare of oppression, I flie vnto them which are armed with authoritie to relieue me, though I speake with prayers they answere roughly and so are their hearts set vpon bribes, that nothing but a gift in the bosome will perswade them. Thus is affliction added to my misserie: but no man careth for my sorrow. All this is through thy prouidence (O thou that settest at the sterne and disposest all things): I know that out of thy mouth, and from thy decree, proceedes both good and euill. Whither then shall I looke, but vnto thee that hast smitten me? Who can binde vp my wound, but onely thou that madest it? I lift vp therefore my heart with mine eyes

and hands, to thee that dwelleſt in the heauens: As the eyes of ſeruants looke vnto the hands of their Maſters, ſo ſhall my eies wait vpon thee, vntill thou haue mercie vpon mee. I am ſure (becauſe thy word hath ſo aſſured me) that thou wilt not forſake for euer, but though thou ſende affliction, yet thou wilt haue compaſſion, according to the multitude of thy mercies. Thou puttest my teares into thy bottle, all my grieuances are noted in thy Regiſter: My ſoule ſhall therefore cleaue vnto thee, and vnder the ſhadowe of thy wings will I reioyce. To thee I do commit my ſelfe, vpon thee alone doo I caſt my care, O (I beſeech thee) caſt not off my ſoule: Vpon thee

thee haue I beene stayed from the wombe, thou art he which tooke mee out of my mothers bowelles: Whom haue I in heauen but thee? and I haue desired none in earth with thee: Thou shalt be the strength of mine heart, and my portion for euer. I see more and more how good it is for mee to draw me nere to thee: My friends haue deceiued me as a brook, and as the riuing of riuers they passe away; but with thee there is no shadow of change. No man did euer trust vpon thee and was deceiued.

Friends may die, and return to their earth but thy seeres endure from generation to generation. Thou giuest to beasts their foode, and to the young rauens that cry: Thou

clothest the grasse of the field, the verie sparrowes are rejected by thee. Am not I (O Lord) much better then they? O make me to depend vpon thy goodnesse, and to knowe that if I seeke thee, I shall want nothing that is good. Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts of all men are in thy hands, thou canst turne the Egyptians to fauour thy people: and as thou cleftest the verie rock to yeeld water for the thirsty, and the deuourer to affoorde foode for Sampson, so thou canst turne the hearts of those that most neglect mee, and make euen strangers and men vnknowen to become kind vnto mee.

Let

Let it bee my care to serue thee, and to walke before thee in vprightnes, and then I am sure with thee there is enough in store, and thy prouiding cannot faile me. Stirre mee vp to seeke thy kingdome, and the righteousnesse thereof, and all things else shall bee supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ: then shall I be sure that thou hauing prouided for mee a better inheritance, wilt not forsake me for these outward things. Harken (I beseech thee) to these desires of my soule, and breed in mee a stedfast expectation both of these and all other needfull graces, for the merits of Iesus Christ my Sauiour, Amen.

The Captiues prayer, taken by a forraine Enemie, or otherwise imprisoned for debt, or vpon any like occasion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, heere I dwell in darkenes, as the shadow of death, being bound in miserie vpon, and feeding vpon the bread and water of affliction. Closed I am in prison and cannot get forth: I do know and confesse that thy iudgements are right, and that thou hast afflicted mee iustly. Full idly and vainely did I spend my pretious time in

in the day of my libertie, walking in the way of mine owne hart, seruing lusts and diuerse pleasures. To bee tyed to the duties of my calling, or otherwise earnestly & busilie to follow any course that might bee to thy glory, it was a burden & a griefe vnto me. Many other sinnes there are, of which I am guiltie before thee, which haue deserued both this, & a far greater punishment, yea euen to be held vnder darknes in euerlasting chaines, and to be plunged with Sathan & his angels, into the lake which burneth with fire & brimstone world without end. But (Lord) there is plentie of mercy with thee, & thy compassions faile not, thou art good and gratious, & of great kindnesse vnto all them that call vpon thee.

thee. Giue eare (I beseech thee) to my prayer, & hearken to the voice of my supplication. Let the beames of thy fauour shine into this desolate and comfortlesse place, with which I am encloled: Refresh and reioyce my distressed & grieued soule, for vnto thee doe I lift vp my soule. Looke downe from the height of thy sanctuarie, and heare the mourning of the prisoner. Sanctifie this great crosse vnto me, that it may be a meanes to humble me, and to bring mee to a through sight & sense of mine owne deseruings: Sweeten it also with the comfortable taste of thy fauour and loue in Christ. And although my bodie be straitned, yet enlarge my spirit, that I may now be more feruent in prayer,

er, more strong in the desire and longing for thy grace then heretofore. Suffer me not to growe wearie with waiting vpon thee, or with looking or erspecting for thy mercifull goodnesse in my behaerie.

Let me not presume so farre as to take vpō me to prescribe thee how to deale with mee, or when and by what meanes to enlarge mee: But grant that I may both contentedlie and quietlie tarie thy appointment, assuring my selfe that when thou seest mee to be more fitte for libertie then for restraint, thou wilt bestowe it on mee. In the meane time, propoūd (I pray thee) my desires and affections, to my present meanes: As I have but little, so make mee contented with

with a little: and as my diet is but coorse, my lodging but vncastle, & the ayre not so sweet as I was wont to enioy, so frame my mind and bodie to a patient bearing of all these vnpleasing inconueniences: Make mee often to meditate and thinke with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrowe, and out of which hee may conceiue hope of deliuerie, be so irksome to me, then how woefull, is that dongeon of hell, whereof the Prince of darknesse is the keeper: and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibilitie of getting from it. And then, O Lord, let this meditation

tion worke with mee, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that loathsom pit, and to the inlarging of my thankfulnes vnto thee the God of mercie, who hast sent thy sonne, to free me from that intolerable captiuity. Cause mee withall (I beseech thee) to bee as sensible of my bondage vnder the tyrannie of sin and Sathan, as I am of my detainement in this present thraldom: and as desirous to bee deliuered out of it into the glorious libertie of thy children, as I now am, to be freed from this imprisonment: and if it shall hereafter be thy pleasure to restore mee to my desired freedom, O make mee euer mindfull of the vowes and promises

of

of good things, with which I am now readie to bind my selfe vnto thee: that to thy mercie may neuer be forgotten by mee, but may be euer fresh in memorie to quicken mee to the diligent and faithfull seruice of thee, who art the onely God, in three persons, the Father, the Son, and the Holy ghost, to whom be honour and glorie, might, maiestie and dominion, world without end, Amen.

The slaundred person, laden with vniust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neyther is it to me a small

small vexation, to see how wicked men haue sharpned their tongues against mee. They doe shoot out bitter wordes like arrowes, and wound me with their multiplied lies, as with a razour that cutteth deceitfully: and as dead flies do cause to stink and putrefie the ointment of the Apothecarie, so do they make my goodname to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall: and how doth my soule euen pine awaie within mee to consider it? Yet (O gratious God) why should my spirit bee so perplexed in mee, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, where clouds and mists of

of foule reproches, cannot hide the truth of my cause from thy all-seeing eyes. To thee therefore do I appeale, and in thee do I put my trust: iudge thou me according to thy righteousnesse, and according to mine innocency that is in mee. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answer thee one thing of a thousand. Therfore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue

vntrue these things are which they put vpon me. And indeed this witnes of my conscience is my chiefe reioycing, and with it I do secretly solace my selfe against all their most bitter and poisonfull accusations.

This maketh mee to haue boldnesse towards thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouer-passe. Send thou from heauen and saue mee from the reproofe of these that would swallow mee vp. Keepe mee secretly in thy Tabernacle from the strife of tongues.

Furnish mee with patience (I beseech thee) vntill thou pleade my cause and execute iudgement for me: represse my tumultuous and swelling spi-

rits,

rity, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may bee sorrie for their bitternesse: Otherwise, if they bee such, whom thou (who vnderstandest all things) dost knowe to bee incurable, represse their rage (I praie thee) let their lying lippes be made dumbe, which cruellie, proudly, and spightfully speake against the righteous. As for mee, vphold me in my integritie, stablish me in euerie word and good worke, enable me to such an holy & blamelesse conuersation, that those which re-

proach

proach mee as an euill doer, may either bee won vnto thee by my good example, or else may be made ashamed when they bee not able to blame my behauior in Christ. Teach mee to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onelie, but euen my life it selfe for thy glorie.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruants, haue I heere poured out my soule before thee, beseeching thee to vouchsafe a gratious audience, both to these and all other my humble suites, not for mine owne sake, but for thy Name and my

my Sauiours sake Christ Jesus, Amen.

The Persecuted for a good & righteous Cause, & brought into hazard, both of his libertie and life, is directed thus.

I See now, O my most gracious God, and in Jesus Christ most kind and louing Father, the truth of that which thou thy selfe hast reuealed in thy blessed word, euen that All that will liue godly in Christ, shal suffer persecution: Thy beloued Sonne tould his disciples ẏ they should haue in the world much trouble, and bee vexed and hated, and continuallie molested for his

his sake. And now (Lord) it is thy good pleasure to call me vnto this seruice, euen to beare witnesse to thy truth by my suffering. Much weaknesse I acknowledge, that I finde in my selfe, to stand out in so iust a quarell, much vnworthynes to bee aduanced to such an honour. Before thee therefore do I cast down my selfe (for from thee is euerie perfect gift) beseeching thee to make thy power apparant in mine infirmitie: and to strengthen me poore wretch, that I may cheerfully take vp my crosse and followe thee.

Breathe into me, by thy spirit, the sauing knowledge of thine vndoubted truth, that I may bee firmely setled therein, and fully assured of the gud-

nesse

nesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: It is thy inspiration that giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season with all, my zeale with boldnesse, with such meekenesse and reuerence, that there may be in my behauiour no appearance of vaine glory but that all may see that it is the honour of thy Name, and the defence of thy truth which I seeke for. Grounde mee so sure vpon the rock of truth,

shed

shed so abroad thy loue, and the feeling therof into my inward parts, giue mee that earnest of my future inheritance, & that taste of the powers of ye world to come; that no winds or stormes either of plausible persuasions, or of hard & cruel vlage, or of varietie of torments set before mee, may bee of any force & power to remoue mee.

Draine my meditations often, vnto the Prince of my saluation Jesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to endure the crosse, and to despise the shame for the ioy that is set before mee. Let mee neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marke vn-

on mee, and that this light af-
flation which is but for a mo-
ment, shall cause vnto mee it
being the way which thou
hast landed out to beauen, a
farre most excellent and an
eternall weight of glorie. And
when I feele any cowardlie
feare to surprise mee, and my
selfe almost readie to faint in
my mind, then bring it to my
remembrance, that if I deny
thee, thou wilt deny mee also,
if I cast away my confidence,
thou wilt also cast mee off at
the last day. And seeing with-
out thee I can doe nothing,
make mee earnest in Prayer,
and a continuall petitioner to
thy Maiestie, from thee to be
supplyed with all necessarie
graces, such as thou knowest
to bee fit for my present case.

Take

Take from mee all trusting to mine owne sufficiencie: open mine eyes that I may more and more see mine owne scantnesse, and the weakenesse that is in me for weighty seruices. Make me to know that my full dependance vpon thee, shall be my chiefest stay, and that as without thee, I cannot stand, so being vpheld by thee, I shall not miscarrie. And if it shall be thy pleasure to deliuer mee from this question which I am now come into, and to restore me to my wonted peace, preserue me, I pray thee, from securitie, stir mee vp to make prouision for some greater storme, remembring still, that without being faithful and constant vnto death, there is no hope to receiue the crowne

of life. All thy mercies, and whatsoever else thou knowest to bee needfull, reach out vnto vs. I humbly pray thee, for them by thy promises of grace which thou hast made, and offered in the Mediatour of grace and glory, Jesus Christ, Amen.

Some barren Hannah, or childlesse Elizabeth, desiring to be blessed with fruit of body, prayeth thus.

NO Father am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples

amples of holy persons who haue both sued vnto thee for comfort in such an occasion, and haue beene heard also of thee in that they desired. This is no little ioy vnto my grieued heart; for as I am certified hereby, that I may thus be chastened, and yet be deare and pretious in thy sight: so I doe also from thence conclude, that thou both art able to releeue me, and wilt likewise, if thou see it in thy wisedom to be conuenient for me. To thee therefore do I make my moane (O Father of mercies, and God of comfort) be not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath hitherto beene thy plea-

sure to that vp my wombe, and to deme mee that comfort by children which thou hast vouchsafed vnto others. Humble me (I pray thee) vnder thy hand, and grant that I may truly, and sincerely, and feelingly, acknowledge, that though this be no little crosse, yet it is nothing to that which I have deserued. It is true, I confesse vnto thee, to punish my barrennesse in grace, and my barrennesse in holie things, with this want of outward increase.

Make mee (O good God) as sensible of my spirituall defects as I am of these bodily infirmities: and as it is reported of thee in my Text, that thou madest the barren woman to dwell with a fami-

lie, and to bee a ioyfull mother of children, so make mee (I humbly craue of thee in Iesus Christ) an example of thy mercie heerein. Let mee be as the fruitfull Vine on the walles of my husbands house, and let (at the least) one Oliue plant spring out from mee, to stand about his table. The fruite of the wombe is thy reward, of thee alone do I desire it, from thy mercie onely doe I expect it.

And good Lord, bee pleased so to order and direct my desire heerin, as that I may not in this seeke some outwarde contentment onelie, but that my chiefe respect may be, that by mee, thy Church may be increased, and that out of me may proceede such an one by

whom thy glorie may bee fur-
thered, and the honour of thy
Name aduanced amongst
men.

Teach mee withall, so to re-
ferre my desires to thy wise-
dome, and to submit them to
thy gracious disposing, that
if it shall seeme good to thee,
not to grant this my request,
I may not murmure against
thee, but may patientlie and
quietly beare whatsoeuer ei-
ther in this, or in any other
kind thou shalt lay vpon mee.
Let mee consider, that though
this which I now craue bee a
fauour not to bee despised, yet
that thou hast in store better
blessings for thy seruants,
euen spirituall blessings in
heauenly things: stirre me vp
to seeke these especially, and
with

with Marie, to chuse the better part, which shall neuer be taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine own particular, to vse all good meanes, by which I may encrease in grace, and touching others also to labor the encrease of thy kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reason of this crosse) a woman troubled in spirit, out of the abundance of my complaint, I thus poured out my soule before thee, submitting my selfe in all humilitie to thy appoyntment, who makest all things to worke together for the good of

those whom thou doost loue in Jesus Christ, to whom be praise both now and euer, Amen.

A Prayer applied to the state of a man inwardly perplexed with the horrour of sin, with doubtings of Gods fauor, and with the tentations of Sathan tending to despaire.

O Thou most pitifull God, and to those whom thou louest in Jesus Christ, most tender Father, neuer did there any paine chaseth heart sharp after the wound of [illegible] and my distressed [illegible] paineth after thee. O that

I had faith to lay hold upon that most sweete promise, by which thou callest all that are weary and laden to come unto thee. Faine I would, O Lord, approach into thy gratious presence, and happie seem I to my selfe, if I might taste though but (as it were) some crummes of thy rich mercie. Mee thinketh that all things which I see in the world, and which the sonnes of men doe dote upon so exceedingly, are but dirty and drasse in comparison of thy fauour. Wish that I might be but one of the fainest of thy saints, or as it were a sequestrum, doe hooper among thy holy ones. Thus I see thy mercie, I admire it, I prefer it in mind, choice, and greatest treasure; but when I

seruice, how haue I
workes, and that little
ings I haue made, going
that backeward they
vnto more perfection, how I
haue conuerted my life with
thewes of godlinesse: when
(I say) I think vpon these and
other my grosse and palpable
enormities, I cannot but be
terribly confounded: my little
negligences I beleeue that it is
possible for so base a wretch as
I, to be admitted into thy
sence. Sometimes I can
some holy [illegible] and I
[illegible]
[illegible]
[illegible]

wel-neere swallowed vp with
meere despaire. Can any mor-
tall man thinke [illegible] in the
minde of God [illegible] hol-
per soule so far [illegible]
as to vnderstand Gods pur-
pose touching himselfe? is it
possible that so vile a creature
as I [illegible] claime to such a
high [illegible]
Can the Spirit of the Lord
dwell in such a stinking [illegible]
vnclean soule as mine? will
he vouchsafe to giue [illegible]
[illegible]
[illegible]
[

the cause against it selfe: Neither is Sathan, the ancient enemie of thine elect, wanting, to adde affliction to my miserie.

Heeretofore his manner hath beene, to intice and to prouoke mee vnto sinne, by hiding and couering the vglie and most loathsom face thereof, and to beare mee in hand that it was a verie easie thing to repent, and that also thy fauor (O Lord) might bee procured by and by.

Now he enlargeth my chiefe, and makes my sins to appeare before my conscience in most terrible and hideous shapes, he telleth mee, that my hypocrisie is apparent, that the guile of my heart is written in great letters and cannot be denied,

that

that it is now in vaine for me to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for mée to pray: for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gratious God) euen in despite of his suggestions, and amidst all those discouragements, which mine oipus heart musteteth against mée, I doe heere aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes, shew me the light of thy countenance and I shall bee safe. If thou say, I haue no delight

in

in thee: behold, here I am, doe to me whatsoeuer seemeth good in thine owne eyes. I know what thou hast spoken in thy word, namely: that if I draw neere vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the desires, and accept the vnexpressible groanes and sighings of thy seruants. Truely it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to bee, or that I groane vnder my sinnes with such an effectuall and pearcing feeling as is fit.

All that I am able to doe, and that in which weakenesse is, is to cry faintly vnto thee, Oh drawe mee, and I will runne after thee: make me to desire thy

thy mercy in sincerities, house my heart, that I may yeeld out manie vndissembled sighings after thee. Yet (O Lord) though there bee in mee but such poore beginnings of grace, suffer mee not I (beseech thee) to east awaie my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flax, and of giving a blessing vnto those which hunger after righteousnesse.

Is it possible, O Lord, that thou shouldest leaue off to be gracious, and shut vp thy tender mercies in displeasure? Didst not thou send thy sonne into the world to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy

thy grace abounded much more? Could I euer so much as truely desire reconciliation with thee, vnlesse thou diddst worke it in mee?

Is not this request, Lord helpe my vnbeliefe, the verie motte of thy Spirit within mee? Could I complaine of the hardnesse of my heart, or sincerely loathe mine owne corruptions, as being displeasing to thy Maiestie, if thine owne finger had not effected it? Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to draw me to thy feare? Would Satan so contentiously molest me, and so eagerly pursue me, with variety of most malitious and sharp assaults, if I were still held cap-

captiue by him at his will:
Raise mée vp therefore (O Lord) I pray thee, refresh my dejected and cast downe soule, perfect the worke of grace which thou hast begun within mee, make mée to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce. Thou hast set me as a marke vnto thy selfe, thou hast written bitter things against mee, and made mée to possesse my former iniquities, thou hast hidden thy face from mée, and taken mée for thine enemie: comfort me now according to the dates that thou hast afflicted mee; let mée behold thy face in righteousnes, and restore vnto mee the ioy of thy saluation. Rebuke Sathan, I most humbly beseech thee: though thou

please

pleaſe to buffet mee with his meſſengers, yet let thy grace be ſufficient for me, and make thine owne power in ſtrutting mee, perfect and manifeſt by my weakenes, which of it ſelfe is readie to bee preſſed downe with euerie tentation. Giue mee that holie wiſedome, not to beleeue Sathan, no, though hee ſpeake the truth: thatsmuch as he is the Father of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withall increaſe my care, that I may not fall from perplexitie to ſecuritie, but that I may alwaies keepe my heart with all diligence, prouing my faith, and ſcarching my waies, and exerciſing my ſelfe vnto godlineſſe.

Make

Make mee a carefull and an vnderstanding hearer of thy word, such it is the word of life, a quickning worde, a worde which doth reioyce the heart: and because, except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may studie to preserue the peace of my conscience aboue all things, taking heed of wounding it with wilfull presumptuous sinnes. And, O Lord, stablish me with thy free Spirit, that albeit Sathan seek to sift me, to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Sion which cannot bee re-

remoued, but remaineth for euermore.

Thus, O my gracious God, hauing, through thy mercie, peace in beleeuing, and ioy in thy holy spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of peace, euen Iesus Christ, to whom with thee and the Holy-ghost, be all honour and glorie, now and for euer, Amen.

A Prayer, when need shall, when a man hath some speciall combate with some one or no speciall sins, against which hee desireth victorie.

O Louing Father in Iesus Christ, it hath pleased thee

thee of thine abundant mercie to giue leaue to euerie humbled and distressed sinner, to poure out his souls before thee, and thou hast bound thy selfe by a promise, both to hear and to helpe all those which seeke thee with an vnfained heart: The cōfident assurance hereof hath giuen mee courage (albeit most vnworthy) to present my selfe heere before thee, and to conceiue hope that thou wilt not send me emptie away.

Wounded, O Lord, I am with mine owne hainous sins, my vntamed flesh dooth alwaies rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quicklie quenched, and the law of my members so preuaileth, that I cannot

cannot doe the good which I would. I haue in mee (I confesse) the seed of euerie sin, & my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall bodie, that I am forced to obey them in the lusts thereof: The diuell also is full of most malicious policie, and her still worketh vpon all aduantages, and out of all things almost taketh occasion to addefuell to my lusts & desires, and by pleasing & deceitfull baites to leade them on to hellish perfection. The more I striue, the stronger (mee thinketh) these corruptions grow: which maketh mee to feare the diuer-

quenching of thy graces, and the grieuing of thy holy spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and reading of thy Word, is made vnprofitable: My faith is encountred with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would. O Lord; if thy mercie bee not my stay, I must needes bee ouer-come: whom haue I in Heauen but thee? Vnthither shall I flie but to thy gracious assistance? I beseech thee to haue compassion on mee, crucifie and kill these vntruly lusts, abate ỳ strength of these violent and wicked desires: weaken them; I may thee,

thee, & suffer them not to haue dominion ouer mee. Let thy Spirit guide mee, and lead mee into the land of righteousnesse. Or if it bee thy pleasure, O Lord, still to exercise mee, yet leaue mee not destitute of thy grace: but increase it in mee, that I may growe vnto a larger measure of sanctification: make mee hereby the more feruent and frequent in prayer, the more strait to preuent all occasions leading vnto euill, y more iealous ouer my waies, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto mee, & that I may see the fulfilling of that holy promise, that all things work together for the best vnto thy seruants. Heare mee (I intreat

fyce in this, & in all other my requests, for Christ Iesus sake thy best beloued Son, and the onely Sauiour of thy chosen, Amen.

A Prayer against worldly-mindednesse, distrust of Gods prouidence, and the too loose cleauing of the affections vnto earthly things.

MAnifolde are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundrie are the euilles, which (like streames doe flowe from this hidden spring into my outward man. Among others, I feele (and blessed be thy name who

who hast made me to see) how my soule is altogether ensnared, & my affections, as it were taken captiue with the immoderate loue of earthly things. Oh how am I bewitched with the seeming sweetnes of them? how am I euen with a kind of violence carried away to the letting of my minde and all the powers of it thereupon? when I am to pray, either priuately by my selfe, or with others in common, when I am called to heare thy word, or am otherwise to be busied in any godly exercise, my hart is rouing, and my affections wandring heere and there, about the matters of the world, so that in these diuine imployments, it seemeth to me that I find no contentment, but all the time is too long in my

conceit which is so bestowed. Thus my spirits are quite dulled, & mee thinks I haue no life within mee, when matters of religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and the promises which thou hast made, to withholde no good thing from those that feare thee: neither can I denie, but that I my selfe of mine owne particular haue had great experience of thy goodnes: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thee, oh what stubbornnes doe I meet with, what infidelitie, what wofull distrustfulnesse? what a combate haue I with my tumultuous

tuous thoughts, how do they resist and gaine-say, and euen smother and suppresse, euerie motion in mee which tendeth to waiting vpon thee: What feares are by and by raised vp, of future want, what perilles am I taught to cast, and what plausible reasons doth my heart frame, by which to make it seeme a vaine and idle, yea and a ridiculous thing vnto mee, to trust to thy prouiding: Thus doe I nothing but euen vexe and teare my soule, beat my braines, and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleepe, with these immoderate cares, is oft-times taken from me, and so doubtfull am I for the time to come,

come that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministrie, are a death vnto mee. And albeit thou blessest my basket & my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue Giue, neither can I perswade my insatiable heart to say, It is enough.

Now Lord I beseech thee, to be mercifull vnto me in this thing: Heale in me this dangerous and increasing sicknesse: bridle these brutish and misguided passions: suppresse these

these tormenting and heart diuiding cares: dissolue this glue, by which my affections are so close fastned vnto those earthly things. Open mine eyes, that I may plainely see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hindrances, yea what enemies, to the good and prosperitie of my soule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach mee then to say to myselfe, Oh why doe I weary my self for that, which when I haue I cannot keep, which sooner or later, I am sure I must forgo? why doe I so loue that, which is so great an aduersarie to my soule, which will choake good things in me,

and make it a matter of so much the more difficultie for mee to bee saued. And to the end, the heat of my affections after this baser trash, may be the sooner & the more throughlie allaied, make mee to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may knowe what the hope is of thy calling: and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glorie it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before me. Worke my euill and vnbelieuing hart, to a stedfast faith in thy promises, and to a firme persuasion

on

on of the certaintie of that which thy Word hath testified, namely, that if I delight my selfe in thee, I shall bee fed assuredly, & thou shalt giue mee my hearts desire. Oh, why should I doubt of this through vnbeliefe? why should I not bee fully assured, that thou which hast promised art able also to do it: and that as a father hath compassion on his children, euen so hast thou also vpon them that feare thee: Thou keepest their bones, thou numbrest their hayres, thou obseruest their groanings, thou puttest their teares into a bottell: though a Mother should forget the fruite of her wombe, yet thou canst not forsake them. O thou the Father of lights, from whom commeth every perfect gift,

gift, make mee to beleeue this: so shall my care hereafter, be more for the light of thy countenance, for ioy in the holy-ghost, and for peace in beleeuing, then for any of these fading commodities: so shall I bee more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward things.

O then, I beseech thee, denie me not this request, send mee not alway emptie from thy throne of grace: I assent not to importunately, to any opinion of mine owne deserving, I renounce my selfe, I flee to thy promises, I looke for nothing but for thy words sake, for thy names sake, for Christ Iesus sake, in whome thy soule is pleased,

pleased, to whom with thee and thine eternall Spirit with the bowing of my hart, I yeeld all honour and glory, world without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant Dauid, touching the blessednesse of that man in whose spirit there is no guile: and that also which thy sonne, my Sauiour spake, that the Hypocrits portion shall bee weeping and gnashing of teeth. In due regard whereof, O most gratious God, being in some measure priuie to my losse of mine owne corruption, I am

am become an humble suter to thy Maiestie, vtterly to purge mee from the sowre leauen of hypocrisie.

A sinne I finde it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficultie to shake it off. When I examine my selfe touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Manie a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, then to approoue the sincerite of my heart in thy sight: and full often haue I made a shewe of zeale, and feruency in things that concerne thy worship and glorie, when my soule hath beene euen dead in mee, and without all life of

of affection thereunto: How haue I seemed to others to beare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly straying, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I vndertaken, more with a desire to be seen of men, and to bee well esteemed in the world, then for any truth of loue to the things themselues, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocrisie of my heart, and that whole bodie of guile, which lyeth lurking in me.

Euen

Euen now, mee thinketh, I faile, neither is this acknowledgement wich I make, so sincere, and so free from fraude as it ought to bee: neyther doo I feele my selfe so deeply affected with my present case, as I desire: Loth is my stout hart to yield so much to the accusing and debasing of it selfe: faine would it shift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taste of thy goodnesse, who hast not giuen me ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it, hath emboldened mee to cast my

my selfe downe heere before thee.

Let it be thy pleasure, I beseech thee, to create in mee a newe an vpright spirit, pluck vp euen all the verie smallest sprigs of this poisoned roote of secret hypocrisie. Make me to become a true Israelite, a perfit Nathanael. Thou art the God of truth, thou takest no delight in lying: O stirre vp in me an vnfeined detestation of all doubling, and an earnest loue of inward sincerities.

Let me neuer forget, how impossible it is, to blind thine eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not

not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renue it by thy purging Spirit, that what good thing soeuer I make shewe of, the same my soule within may loue vnfainedly: and that in all exercises of pietie, I may not onely draw neere vnto thee, with my lips and eares, and outward man: but aboue all, with all the strength & power of my mind, desiring more to approoue the singlenes and sinceritie of my heart vnto thee, who seest in secret, then to purchase an opinion with men, who can see but

but the outside alone, and may soone be deceived with shewes. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake, who both is Truth, and came also into the world to beare witnesse to the Truth, even Jesus Christ, thy Son and my gratious Saviour, Amen.

Against backsliding in Religion, and for increase of faith.

O Eternall & almighty God, thou hast in thy Word commaunded, that wee should take heed of falling frō thy

thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and profes-sed the way of righteousnesse, will be exceeding fearfull.

Be mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this. I finde in my selfe great weaknesse, no power haue I of my selfe to perfit in goodnesse: Many meanes also doe these euill dayes afforde, by which to draw me backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtile perswasions of politique and carnall friends.

By these and the like, mee thinks

thinkes I feele in my selfe a great slaking & an abatement, of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubtfull euen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweete vnto mee as they haue beene. A strange kinde of dulnesse creepeth vpon mée, and I haue no such life and spirit in matters of Religion, as formerlie I haue had: and to what a woefull passe these things may come, though I haue much hope when I thinke vpon thy mercie, yet well may I feare when I looke vnto my selfe.

Great

Great is thy goodnesse euen in this I acknowledge, that thou makest my heart within mee to smite mee for these things, and dooth not suffer me to runne without stay, into that hellish down-fall, in which I should bee soone plonged, if thou shouldest once forsake mee. Goe on, I beseech thee, in thy goodnesse towards mee. Quicken vp my dull heart, enliue my too much decaying and deaded affections, reenkindle those sparkes, which are euen vpon quenching, and like vtterly to goe out, vnlesse it shall please thee to reuiue them. Settle my iudgement, stablish my thoughts, make firme my conscience: Enable mee more and more to see the truth in matters of religion,

gion, and to discerne things that differ, give mee an exercised wit, to knowe both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may growe in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed mee to come in Christ Iesus.

Let mee not in these halting and decaying times, bee caried away with euery winde of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in mee, nor baine pleasures to insnare mee, nor

euill

euill examples to mislead me, nor plausible perswasions to enchant mee, nor the contempt of the times to discourage me, nor mine owne slothfull and sluggish nature to make me growe wearie of well-doing: but cause mee so to be in loue with heauenly things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I make no better proceeding, and so may euer aim and striue vnto more perfection.

To this end beget in mee a holie care of vsing all good meanes, by which to bee stablished in iudgement, and more and more enkindled in affection: for by these the hearting and rea-

reading of thy blessed Word, earnest praying, intentiue and busie meditation, carefull searching oner mine owne sonle, marking and obseruing that who walke as becommeth the Gospell, following their faith, and imitating their holie and gracious conuersation.

And when I looke vpon worldlie men, such as minde onelie earthlie things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse and worse, adding drunkennesse vnto thirst, let euen this bee a spurre vnto mee, to egge mee onward in the wales of godlines, that I may thinke

Against hardnesse of heart.

all grace) the sundry punishments wherewith thou hast in thy most blessed Word, threatened to afflict the children of disobedience: among them all a hardened heart, a seared conscience, seemeth vnto mee the most woful. Surely, not all the plagues of Egypt, nor all the vetches of Iob, are vnto thy therewith to be compared. Who can tremble at thy iudgements or value thy mercies, who is able to profit by the vse of thy Word, or to reape any benefit by the exercises of thy seruice, if this fearefull crust begrowne vpon his secret parts? Take away from a man, a tender & an apprehensiue soule, a soft and a yeelding heart, wherin is hee better then the Horse or the Mule which haue no vnder-

Cauding: Lamentable therefore is the state of these euill times, and miserable the condition of ye greatest part now-adaies, ouer whom this dreadfull sickenesse hath spred it selfe so vniuersally: and wretched, O Lord, should I become, if thou shouldest leaue mee to my selfe, and giue mee ouer to this raging euill. Oh sake I am in mine owne nature, and cannot withstand it: nay, my hart is writ selfe prone vnto it, and many no small touches of it, haue I often felt, and perceiued in mine owne soule: so that I cannot but euen quake to thinke what a miserie it were, if thou shouldest (as thou iustlie mightest) suffer these beginnings of spirituall senselesnesse to encrease, and

this curse of inward hardnes in the extremitie thereof to haue dominion ouer mee. To thee therefore, O heauenly father, who onely doost knowe, and who alone canst supplie thy childrens wants, doe I lift vp my soule, to thee in this needfull time doe I make my prayer. Thou art my strong rock, to whom I may in Christ Jesus boldly resort, heare the voice of my petition, and bee not deafe towards me: Preserue mee by thy mighty power, as from all ends, so from this especially: put into my bowels, a fleshie and meeting heart, giue mee a tender and a feeling Spirit. When I heare of the power of thy wrath, let it strike an awe into me when thy great mercies, and the sub-

nesse of thy grace are made mention of, stirre me vp to affect them, to hunger after them & euen to long to enioy them: When I commit any sinne against thee, though it bee neuer so small, let my conscience smite mee, let it bee a cause of sorrowe and griefe vnto mee: when I consider and behold the sins of the times, and see what shoarmes of people will needes be damned, O let it make my soule to weeps in secret, and my spirit within me to bee full of heauinesse.

When thy Worde is preached, make it vnto mee a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrowe, and how it is a discerner of the thoughts

and intents of the heart: and that so I may receiue it with all reuerence, and with meek-nesse, and may perceiue my naturall stubbornnesse to bee more and more beaten downe and subdued by it. Suffer mee not slightly to passe ouer anie euidences either of thy iustice or of thy grace, but grant me to endeuour to make vnto my selfe a holy vse of euery accident.

Let mee neuer stoppe my eares to the words of holy aduise, nor harden my neck vnto I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto mee: make me to feare & resist euen the beginnings of sin, remembring how suddenly a hardned

heart with cares vpon me, if
euill hee voluntarie giues way
[illegible]
[illegible]
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to grieue mine inheritance in the
feeling and be waiting of mine
[illegible] and in the
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all experience, which thy word hath said, namely, that the heart of man is wicked above all things, and that the imaginations thereof are only euill, out of it doe proceed manie defilements of the outward man. This haue I felt, and doe yet feels in manie particulars, euen how the Lawe in my members, rebelling against the lawe of my minde, leadeth me captiue vnto the law of sin, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhor. Neither haue I in anie one thing more cause to acknowledge and to complain of this, then in those inordinate and vnruly motions, which are directlie contrarie to that holi-

nesse

nesse and honour in which euery one of vs is bound by thy sacred word to possesse his vessell. The lusts of concupiscence, are exceeding violent, & doe euen consume and waste within mee (like some raging fire) all religious and holy motions.

Much adde haue I to temper my selfe from actuall filthinesse: many a time, hath the diuell, who knoweth my weakness, and lyech in waite to deuour, much endangered mee: nay, O my most gracious God, had it not beene for thy restraining hand, doubtless this sinne, euen in the excessiuitie thereof, had long since preuailed ouer mee. It is thy great mercie, which hath stopped mee, when I haue been

almost

almost foiled in the combate, with this loathsome sin: And great cause I yet haue, to be iealous of my selfe, perceiuing such an armie, and euen a verie legion of vncleane desires, to fight against my soule. But, in thee is my hope, O thou most holie Lord, to thee doe I cry, and from thee doe I expect reliefe in this great necessitie.

Mortifie my flesh (I humbly pray thee) by thy mightie spirit, crucifie my lusts, suppresse my boiling and vnruliemotions, slake and quench in mee this vnlawfull heate, fancifie mee throughout, that my whole spirit, and soule, and bodie may be kept blameless to the end, ioiant in mee a deepe detestation of this abhominable

ble euill: let mee euer remember that thou seest in secret, and that all things, though never so closely caried before men, are naked in thy sight, and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts emboldened my selfe to this sin, in a hope of libertie and opportunitie for repentance after it, restraine in me this intollerable presumption, and cause mee to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man

on

on who is once ensnared, like an oxe that goeth to the slaughter, and as a fowle to the stocks for correction, without anie knowledge or thought that he is in danger. Make mee also careful, diligent, and constant in the vse of al good means, for the preuenting of this inticing wickednesse: let mee be industrious and painful in the place and calling wherein thou hast set mee, idlenesse beeing such a breeder of vncleannesse.

Teach mee to make a couenant with my eyes, that lust may not creep in by those windowes into my inner man: to be gracious in my speech, forbearing all filthie and wanton talke, sober in my attire, moderate in my diet: carefull to cut off all superfluous pam-

perings

perings of the flesh, choice of my company, watchfull ouer mindo wne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of mariage, which thou hast ordained as a remedie against this shamelesse iniquitie. And aboue all, let my soule neuer cease to cry vnto thee, who art readie to be found, and who neuer deniest the suites of those, who present their prayers vnto thee, in the mediation of that vndefiled

and spotlesse Lamb Christ Jesus, to whom with thee and thy all-sanctifying spirit be glory and praise throughout all generations, for euer, Amen.

Against maliciousnesse, hardnesse to be reconciled, and desire of reuenge.

O Almightie Lorde God, when I looke into thy Word, I therein doe daily see it to be thy will, that in us much as lieth in vs, wee should haue peace with all men, and that vnitie should be so deere vnto vs, and so precious in our eyes; that wee ought to seeke it and

to

to ensue it, and euen to vnder-
go some hard conditions to ob-
tain it: but when I return back
to the view and behoulding of
mine own hart, I find there an
absolute and a very stiffe resi-
stance hereunto, I cannot per-
suade my selfe to passe by of-
fences, or to break off strife, or
to bee pacified towards those
from whom I haue receiued
wrong. The hope of reuenge
is euen sweet vnto me, & it se-
meth to me: that I could be co-
tent to be at any charge, or to
endure any pains for the wrea-
king of my displeasure vpon
my aduersaries. My very sleep
departeth from me, and I for-
get euen my profit and ease,
while I am casting and study-
ing with my selfe, how to re-
uenge. The offers of peace are
loth-

lothsome vnto mee, neither am I well pleased when I am perswaded and ingaged to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and revengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus am I much distracted: religion begeth mee to suppresse it, corruption egeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I again conferr with flesh and bloud, mee thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answere the Lord,

if

If I doe not forgive? Another while againe, I imagine, How shall I live among men, if I shewe my selfe so easie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, saith the Spirit: Suffer not thy selfe to bee abused, saith the flesh. Forgive, and thou shalt be forgiue, saith the Lord: Beare one wrong, and be sure of many, saith the world: Thus then now shall I turne mee, being thus tossed vpon the waues of such contrariating thoughts: where should I hope to finde succour, but with thee (O Lord) who art the God of peace: and whose spirit is the spirit of peace? Woe thou, I intreate thee, determine this combate, giue victory to thy truth: and let the loue of peace

be

be strong, and preuaile against the desire of contention. Let mee euer looke more what thou commaundest, then what my owne corrupted hart affecteth; what my owne offences are against thee, then what the trespasses of others are against my selfe: what shall bee acceptable in thy sight, then what shall vphold my supposed credit before men. Enable mee to a serious meditation of the freedome of thy great loue in Christ. Wee, O lord, bee offended thy Maiestie, o thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to bee reconciled, and to tary and wait

for our repentance, & to bear with our stubbornnes, though we have often reuen with scorn reiected thy kindnes.

Who am I then (O most gracious God) that I should bee so stiffe towards men, hauing found in thee towardes mine owne soule, such an vnspeakable readines to forgiue? What bee all the iniuries that man can do to me, in respect of one of my smallest sinnes against thy Maiestie? Or, how can I come vnto thee with a hope of mercy, to mine owne soule, when I find such an vnplacable disposition in me, towards my brother?

Oh then, I beseech thee, abate in me these swelling spirits, represse these motions and inclinations tending to re-

venge,

venge, stay mee from encroa-
ching vpon thy office, to whom
onely vengeance doth belong.
Giue me a calme, a curtesie,
an a gentle hart, & at the same
minde be in mee, which was in
Christ, who when her was re-
uiled, reuiled not againe, but
prayed for his Persecutiers,
and laid downe his life for his
enemies: so teach mee, I pray
thee, to beware of rendring e-
uill for euill: make mee rather
to seeke how to ouercome e-
uill with goodnesse, knowing
and perswading my selfe, that
howsoeuer the world may
thinke it basenes or simplicitie
in mee, to be thus easie to for-
giue, & patient to endure, yet it
shall bee a pledge to my soule,
that my sinnes are pardoned
with thee, and that I am made
like

like the image of Christ.

And among other things, neuer let mee forget, how odious all my prayers and deuotions, of what kinde soeuer, will be in thy sight, so long as my heart is ful of vnreconciled thoughts against my neighbour: that so, euen in loue to my selfe, and in desire of my owne good, I may put on the bowels of mercy, chusing rather to bee a loser heere among men, then to make my praises loth-some vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himself to be the propitiation for our sins, and to make peace betwixt thee

Against Pride, and the af-

I Confesse, O Lord that the
[illegible] beguiling entisements of
[illegible] crosslike age, and
many [illegible]
[illegible]
[illegible]
[

of these sinfull daies, oh how intolerable is the pride and vanity of all estates? How excessiue and how topish are the habit and the apparell of the greatest part? Who keepeth himselfe within the limits of his ability, or within the limits of his calling? How are our men, as it were transformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sex, and from the modestie thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy seede shall in time be auenged on this sin, and thou wilt punish it, euen as

of ouide, thou didſt the pride of Sodom, and the hautines and vanitie of Ieruſalem. How much then the more woefull is my caſe, and the more abhominable my ſinne, who knowing the lothſomneſſe of this ſoules diſeaſe, doe yet ioyne with the times therein, and runne into the ſame exceſſe that others doe?

O Lord, how apt am I to faſhion my ſelfe to the common courſe? how eaſily am I ouercaried with this humour of new-fangledne ſ? how much haue I truſted vpon the ſuperfluous decking of this earthlie tabernacle, by which the bowels of many of thy poore diſtreſſed Saints might haue been greatly comforted?

How manie good workes haue

haue I spent in trimming this outwarde sheath, which might haue beene much better bestowed vpon the adorning and beautifying of my soule? How often haue I beene more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest bee straight to mark, & to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with mée, as not to giue mée ouer to this vanitie, or to leaue mée to the practice of it without remorse. I beseech thee humble me with beholding it, make my hart mourn within mee, that beeing a professor of godlinesse, I should yet liue

take delight in such a grosse enormitie: make me to vow against it, and to cast it from mee euen with indignation, as a monstrous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of veritie, the shooes of the preparation of ꝑ gospell of peace, and that holy instruction which shall bee a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse.

nesse. Make me to remember, that the shame of sin, did first beget the necessitie of cloathes, and that therefore apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, & let it bee my practice to cloath the naked, and to giue their loynes occasion to blesse mee, because they haue been warmed by my charitie.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to think often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, that so my mind may more and more bee estranged from these outward garnishings, and may chiefly seek for that white rainent, the innocencie of thy Son, by which the filthie nakednesse of my soule may bee couered, and I presented without spot before thee.

Oh lift vp my soule to affect this happines, and that for his only sake, who being y brightnes of thy glory was yet pleased to become without beauty,

and

and to hang naked on the crosse, to the end that he might hide our sinnes from thy sight, euen Iesus Christ, Amen.

A Prayer of humiliation & sorrow, after some special sin committed.

O My God, I am ashamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, & my trespasses are growne vp vnto the heauen. I must needes wonder at thy great forbearance, that I am not euen swallowed vppe, or swept away with some extra-

ordinarie iudgement.

And now, O Lord, especially, hauing so grosly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I layd my selfe open to the malice and mischiefe of the diuell? What a disgrace and slaunder haue I brought vpon my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten something to speak euill of? But (aboue all O Lord) how haue I dishonoured thee, whose fauours haue been so many, and so continuall towards me? I know not with what names and

tearmes

tearmes to set out my sinne, sufficient to expresse the hainous and hideous nature therof. When I thinke vpon thy patience, vpon the meanes of grace which thou hast afforded mee, vpon the light of knowledge which thou hast giuen me, vpon the good motions (as it were so many gracious auertisements) which thou hast from time to time, stirred vp in mee, vpon the profession which I make, vpon the sunday promises and vowes of better obedience with which I haue fred my selfe vnto thy seruice, vpon the diuerse admonitions which (by thy prouidence) I know haue been vttered to mee by thy seruants, purposely to preuent and to stop this euill in mee: me thin-

keth I may call it rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and knowe it to be exceeding great, nevertheless, I cannot so bemone it, so lament it, so grieue for it, so detest and abhorre it, as I should.

Smite (O gracious God) smite, I beseech thee, my flinty heart, make it ruen to melt within me, at the sight of mine owne transgressions. Settle in it that godly sorowe which causeth repentance vnto saluation. Humble my soule vnder thy mightie hand, and suffer

suffer mee not to freeze in the dregges of mine owne corrupcions.

Make mine head full of water, and mine eyes a fountaine of teares, which may runne downe like a riuer, day and night: Oh let me take norest, nor suffer the apple of mine eye to cease: cause me to poure out my heart like water before thy face; that I may by all meanes testifie the vnfained griefe of my soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrowe so much because of hell and condemnation which I haue made to be due vnto me: but that my chiefe vexation may bee to think how I haue abused thy mercy, and requited thy exceding loue with so soule

a

a trespasse.

Withall (O most gratious Father) seeing there is mercie with thee, and that thou hast no desire that the wicked should die, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest sonne, the alone Mediatour, and the onely Peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on me: O Lord, a plaister of his blood shall bee a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes and wounds are of an healing nature: no sope nor nitre of mine owne tempering can purge away my filthinesse:

chinesse: onely his bloud hath that scouring force, that it can make scarlet and crimson sin as white as wooll. O then, I pray thee, wash mee throughlie from mine iniquitie, and according to the multitude of thy compassions, cleanse mee from my sinne.

Turne thy face from mee, and from my hatefull and enormous course, and look vpon the perfect and vnspotted righteousnesse of thy Son. Supply my emptines, out of his infinite fulnes, the depth whereof cannot be sadomed, nor the store thereof consumed. Couer my vncleannes with the robe of his holinesse, euen with the garment of saluation, with which thou deckest and tirest thime Elect. And albeit I am

of

of all others which either haue been, are, or shall be, the most vnworthie: yet vouchsafe to certifie my soule of thy grace and fauour by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mee that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thee.

Let the apprehension of my shame be tempred with a comfortable application of thy mercy, that I may hold an euen course betwixt fearelesse securitie and faithlesse despaire: beholding at once, both my vilenesse to humble mee, and the riches of thy grace to reuiue mee.

And

And, as an euidence of thy loue in this behalfe, strengthen mee by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mee all pride of heart, and may make mee to abase my selfe, and to become euen vile in my owne sight. Grant mee to be heereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and inticements vnto these or the like euills, the more apt to bee taught, the more willing to bee admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying and bemoaning, and praying for, then reuiling their infirmities.

mities.

And, Lord suffer mee not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation & sorrowe for my sinnes: but graunt, I may increase in the performance of these duties, and may euerie daie renue and enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more earnestnes, and striuing, to be renewed in the spirit of my minde: that so being cleansed from all filthines both of the flesh and spirit, I may growe vp vnto full holinesse in thy feare, through Christ Iesus. In whose name onely I commend vnto thee my requests, and for whose sake thou hast

haſt promiſed to deny nothing to thy ſeruants. So be it.

A praier in reſpect of death needfull at all times, but eſpecially in ſickneſs.

O God, the God of the ſpirits of all fleſh, and which haſt the keyes of hell and of death: thou haſt prepared them both, and thou rulleſt them both at thine owne pleaſure: I beſeech thee bee merciſull to a poore trembling and weake hearted ſinner, and vouchſafe to preſerue mee from the horrour and extreamitie of dread into which I am euen now readie to fall.

When

When I consider (O Lord) how that I dwell in a house of clay, my foundation beeing in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: O how my bellie trembleth, and what a kinde of rottennesse commeth into my bones: my spirit seeming to faile me, and my heart within mee beeing filled with dismaiednesse. Especially, when I thinke vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantlie to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions,

ons, I am then so euen ouer-whelmed with amazednesse, that I seeme to my selfe for the present, not to knowe where to find any true refreshing. I am told by thy blessed and not-deceiuing Word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled and wounded so exceedinglie, that (mee thinketh) to mée (poore wretch) there can bee no hope of recouerie, but death must néedes bee as a passage to leade mee into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sad and vnquiet thoughts, teach me how to ouercom these discouraging and killing perplexities, that death may not bee vnto mee as

as a king of feare: nor I, as one of the wicked, whose hope doth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their Soule. Reuiue my memory, that I may call to mind, & comfortably ponder those things which thy sacred Word hath taught mee: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in victorie. To them the comming thereof shall bee a time of discharge, they shall by it be freed from sicknesses of bodie, from anguishes of spirit, from all possibilitie of sinning against their GOD, from the tedious and discontenting society of the vngodly: their

their flesh shall rest in hope, their graues shall bee vnto them as beddes of ease, hauing sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome, to the fellowship of beleeuers, to the spirits of iust and perfect men: so shall they bee with Christ: which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: Oh what are all the most tormenting sicknesses, the bitter pangs & sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteousnesse? What is a momentany yeelding of the body to

to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Son, be fashioned like vnto his owne glorious bodie, and so both bodies and soules bee for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse, proceeding from the guilt of sinne, may bee turned into a cheerefull expectation, and euen a longing for the day of my dissolution.

And, least I should beguile my owne Soule, in laying claime to that spirituall refre-

shing

thing which belongs not to mee, make mee to labour for those assured euidences and vndeceiuing forerunners of a happy departure.

I know, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse heere, is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Sathan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the scruice to which thou hast appointed me, I must know thy truth, and keepe the faith in soundnes and sinceritie to the end: otherwise it will bee in vaine

vaine to expect a crowne of righteousnesse.

I must come to the first resurrection, or else I shall neuer escape the second death. Grant mee therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnes all my dayes, and to endeuour alwayes to haue a cleare conscience towards thee, and towards all men: Kill my corruption in mee, that I may bee euen dead to sin, but aliue to thee in Iesus Christ.

And because if I liue after the flesh, taking thought for it to fulfill it, I shall die: therefore, I beseech thee, to mortifie the deedes of the bodie by thy Spirit, that so I may haue my fruite in holinesse, and my end eternall life.

Teach

Teach me often to number my daies, and to consider the vncertaine certaintie of my ende, that I may die euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weake and faint faith, make mee strong in thee, and in the power of thy might, seale mee with the holy spirit of promise, as with the earnest of my heauenlie inheritance: that so no anguish of sicknesse may discourage mee, no pang of death dismay mee, no assault of Sathan ouercome mee: but that come death when it will, or in what maner it shall please thee, I may boldly (through

Christ) commit my soule to thee as vnto a faithfull Creator. Grant mee this comfortable blessing, for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Jesus sake, Amen.

A Prayer more specially fitted to the state and occasions of a sick person.

O most mercifull and gratious God, thou, whose prouidence reacheth into the most withdrawen and solitary places, and which causest the beames of thy fauour to shine euen

euen vpon chiefe sinners, vouchsafe to cast thy compassionate eie vpon thine afflicted creature, whom thou hast layd vpon this bed of sickines. Iust (O Lord) it is with thee thus to chasten mee: nay, if thou thouldest crush my body into many peeces, and suddenly plunge mee into hell, it were no more then my due desert. What a stained sinner am I by nature, stript of all goodnes, and easie to bee wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mee, notwithstanding the greatnes of thy patience, and the varietie of good meanes which thou hast vsed both to informe and guide mee vnto godlinesse? I will not there-

fore (O Lord) I dare not, I cannot plead against thee: It is my duty rather to magnifie thy mercie, that art pleased so mildely and so fatherly to correct mee: if being free to thy iustice, to cut me off as an eare of Corne, and to giue mee ouer to the Prince of darknesse, and to leaue me for euer to that woefull kingdome of eternall miserie.

Notwithstanding I am (I most willingly confesse (because of my former slacknesse, and coldenesse in this dutie of calling vpon thy Name, to haue anie small accesse into thy presence: Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the desert of those which pray vnto thee: therefore I beseech

beseech thee, which art pleased to call thy selfe The hearer of Prayers, to harken vnto the heartie and vnfained desire of my Soule. Sanctifie vnto me (O Lord) this present sicknes, let it be as thy schole, in which I may truly learne to knowe my selfe more effectually then heretofore.

Make me to cõsider seriously that all paine and griefe is but the fruit of sinne, and that as all sicknesse naturally makes way for death, so death (in it selfe) is the forerunner of eternall condemnation. Worke this thought and this meditation so vnto mee, that I may make it my chiefe care (now in this visitation) to seeke peace and assurance of reconcilement with thy Maiestie. To

this end giuen mee a deepe touch and a sensible vnderstanding of my sinnes by-past, take from mee all guile of spirit, all disposition to flatter or to sooth vp my selfe, or to lessen either the number or qualitie of mine iniquities: Cause mee euen to breake and plough vp my heart, to search and to try my waies: that so out of the abundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let mee remember it to bee in vaine, to seeke to hide that from thee, which thou (before whom all things are naked and open) doest knowe more fully and more directly then my selfe: and that the discouery and laying open of my sinnes, is the next

nerr way to finde thy mercie in forgiuing them.

Adde withall that strength vnto my scant and smoaking faith, that I may, amidde the sight of mine owne transgressions, lay houlde vpon the merite and fulnes of my Sauiour. Make mee hartily to disclaime all hope of help by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute & an all-sufficient sacrifice for the guilt of all beliuers. Oh that I may seale my selfe knit and vnited vnto him: so shall I, in and by him, be presented blameleſſe to thy Maiestie.

And because (O Lord) I

am full of imperfections, and there is in my nature much weakenesse, and a great deale of frowardnes, and readinesse to repine and rebell against thy ordinance, therefore furnish mee with necessarie graces, and with all such gifts as thou knowest to be fitte for my present case: Endue mee with patience, to beare whatsoeuer it shall bee thy pleasure to lay vppon mee, and meekely to submit my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mee strength & power to endure. Let mee not desire life, otherwise then for the further aduancement of thy glory

glory. Subdue in me all loue & liking of this present world, grant that the hope of the glorie which shall be shewed hereafter may be so strong within me, that all things may seem vile vnto mee in comparison thereof. Make mee comfortably capable of the aduise and counsell of my Christian friends, which in their loue shall goe about to refresh my soule.

Make me able also to speake profitably and for good to those that belong vnto me: Put vpon mee, and in me, charitable affections and thoughts, to, and concerning others, beeing readie to satisfie where I haue failed, and to remit, euen where I haue receiued the greatest wrong.

Prepare mée to my last conflict, and strengthen me against Sathans assaults, that in despight of his malice, yet I may still houlde mee fast by thee, and resolue, though thou sley mee, yet to trust vpon thee.

And because (such is thy great goodnesse to vs thy poore creatures) sicknes doth not alwaies exercise his full strength vpon our bodies: therfore giue me (I beseech thee) that wisedome to make vse of euery breathing, and of euery little time of ease which thou dost affoord mee, that in it I may gather strength against the times of greater anguish.

Bring still into my minde, those things which I haue from time to time learned by thy

word,

word, that thereby I may bee quickned and finde comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule drawe neerer vnto thee, my heart powerfully crying, when sicknesse shall take away the vse of my tong, Into thy handes I commend my Spirit: Come Lord Iesu, come quicklie. And when death hath parted my soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the bloud of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise and thanksgiuing

giuing now and euermore, Amen.

At the very point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to beholde the things in Heauen and earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruant. The snares of death haue compassed me, and the griefes of the graue haue caught me. I am weakened & sore broken, mine eye is sorrowfull through mine affliction

tion

tion, my boanes are vexed, my heart panteth, my ſtrength faileth me, and is dried vp like a potſheard, my tongue cleaueth to my tawes, thine arrowes haue light vpon me, and haue euen drunk vp my ſpirit. I am brought to the gates of the pit, and to the duſt of death: I ſee that mine habitation is departing, and is in remouing from mee like a ſhepheards Tent, thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them.

Before thee therfore, O thou moſt gratious Father, doe I poure out my whole deſire to

to thee doe declare my paine: forsake mee not, O Lord, be not thou farre from mee, my God, my hope is euen in thee. Thou makest the wound, and bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Oh ponder my words, and look vpon the sorrowfull sighings of mine afflicted soule: poure the oyle of gladnesse into my bruised spirit: as the strength of my bodie doth decrease, so make the feeling of thy loue in Christ Iesus to encrease: assure my soule that thou hast cast all my sinnes behind thy backe, and that there is a firme & vnalterable peace made betwixt thee and mee, by thy deare Sonne, who is the Prince

Prince of peace. Let thy spirit witnesse to my spirit, that the sting of death is pulled out, and the head of him who had the power of death, that is the diuell, so beguiled, that neither of these shal bring any the least annoyance to my soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O death where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thee, that hee may not interrupt my comfort, nor steale from mee those gracious pledges of thy loue which thou hast giuen mee. Cleare the eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand, ready

ready to receiue mee. Giue me that inward ioy in the holy Ghost, and that comfortable taste of ỹ powers of the world to come, that I may euen forget my present anguish, and may quietly endure all, for that infinite happinesse which is set before me. Let me euen long for my appointed time, as the seruant longeth for the shadow, and as the hireling looketh for the end of his worke: let this life bee vile before mee in comparison of eternall life: and although the societie of my friends hath been, and yet is sweet vnto me, yet so fix my heart, I pray thee, vpon the fellowship of the spirits of iust and perfect men, which are in heauen, that my whole desire may be towards it. And when these

these encreasing throes and pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued mee of speech, yet then let thy Spirit within mee make request for mee, with sighes and groanes, which cannot be expressed, euer crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, into liberty, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne bodie, and destroyed death, by subiecting himselfe vnto mortalitie,

and

and now sitteth at the right hand of thy throne, euen Iesus Christ, the verie anchor of my soule, and the foundation and staffe of my hope, Amen.

A direction for those who desire to performe the Christian dutie of prayer on the behalfe of a sick friend, or neighbour whom they come to visite.

VVE are vnworthie (O Lord) to speake vnto thy Maiestie, either for our selues or others: yet this dutie lying vpon vs by commaund, & hauing a promise of hearing annexed thereunto, we are

are bolde in Jesus Christ to commend vnto thee the weake estate of this thy seruant.

All sickneſſe is from thee, and to thee belong the iſſues of death. Thou killeſt and thou makeſt aliue, thou bringeſt downe to the graue, and thou raiſeſt vp: to whom ſhall wee goe in this and other our neceſſities, but onely vnto thee? Wee could wiſh O gracious GOD) the continuance of his Chriſtian fellowſhip, the lengthening and enlarging of his dayes, but wee willingly ſubiect our wills to thy determining: Thou, Lord, knoweſt what is beſt, and the reaſon to make vs wee beſeech thee, willingly and readily to ſubſcribe, and to deſire both his life and

and our owne, onely so farre forth as may be for his and our further good in the more diligent and zealous aduancement of thy glory. Frame him also, wee pray thee, vnto the like yeelding: and so bleſſe vnto him this viſitation, that by it he may be more and more humbled in the ſight of his owne ſinnes, and may increaſe withall in an vnfained and longing deſire after Chriſt.

Enlighten his eyes, that hee may knowe what is the hope of his calling, and what is the exceeding greatneſſe of thy mercy and power towards all beleeuers. Strengthen his faith, that he may with it (vtterly renouncing himſelfe) lay faſt holde vpon the merits of our onely Sauiour.

Pro-

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to Despaire. Remoue from him a dull spirit, and all secure and hardened thoughts, all wordlie desires, all lingring after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, and constancie to endure whatsoeuer it shall bee thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a settled and well grounded expectation of eternall life and saluation by thy Sonne.

Graunt to vs tender and feeling hearts, that both his sorrowes and the griefes of other of thy seruants may bee appe-

ap̄prehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may be able to speake holitie, soundly and cheerefully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so wee may labour to bee prepared for our last departure. All these graces, both for him and for our selues, we beg in all humilitie at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling farther on thee, as he hath taught vs in his word: Our Father, &c.

whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruite of my wombe, make mee with a thankefull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redeemer, Amen.

A Thanksgiuing after deliuerie.

BLessed bee thy great name, O my most deare and louing Father, for thy large mercie to mee most weake and sinfull woman.

Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest, for my sinnes, haue left mee to perish in my great extreamity: but thou hast compassed mee about with ioyfull deliuerance. Marualous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience, knoweth it well. O my soule, praise thou the Lord, and all that is within mee praise his holy Name. My soule praise thou the Lord, and forget not all his benefits: he hath heard thy prayers, hee hath looked vpon thy sorrowe: hee hath forgiuen thine iniquities, hee hath healed thine infirmities, hee hath redeemed thy life from the

graue

graue, hee hath euen crowned thee with compassions.

Oh giue mee, I beseech thee, a thankfull heart, not onelie now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learn by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken mee vp to all holy duties, that my thankefulnesse may appeare in my pure and Christian cariage.

Make mee a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: let no nicenesse or curiositie hinder mee from those seruices to which both Nature & Religion haue

appointed mee. Let mee alſo bee carefull hereafter, when time ſhall require, to ſeaſon that which thou haſt giuen mée, with the knowledge of thee, and of thy Sonne: that my deſire may manifeſtly appeare to bee ſet for the increaſing of thy kingdom. Vouchſafe ſo to order my affections, and to bring them into obedience vnder thee, that if it ſhold bee thy pleaſure either now or hereafter to take this infant from mee: I may patientlie ſubmit my ſelfe to thy appointment.

And now, O good GOD, perfite in mée that ſtrength which thou haſt begun, make mée to growe in care to ſerue thee faithfully, both in the duties of pietie, and in other buſi-

neſſes

neſſes of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profeſſion, and a meanes of glorie to thy Name, through Jeſus Chriſt my Lord and Sauiour, Amen.

A Prayer for thoſe which are imployed in the aſsiſtance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy bleſſing, and our ſinnes are ſufficient to bring thy curſe vpon what-soeuer wee vndertake.

Be pleased, we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words, & actions are open to thy sight: prosper the businesse for which wee are come together: put far from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe onely from thy grace.

Enable vs to speake comfortable vnto this pained woman, that wee may further her dependance vpon thy holie Maiestie, and may be a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her with strength, patiently to awaite the appointed time of her deliuerance

uerance: and knit all our harts vnto thee, that wee may feare thy Name, noting & obseruing thy mercy and power in all thy workes, and studying to giue thee praise & glory for the same, through Iesus Christ our only Lord and Sauiour, Amen.

A Thanksgiuing after, when God hath blessed their paines in the womans deliuery.

O Lord, we haue seene thy goodnesse, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thee, and to succor those which

flie

flie vnto thee for thy help.

Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioy and gladnesse to vs all. The glorie and praise is thine alone: Fill our hearts with thankfulnesse, and make vs forward both now and hereafter to prouoke and stirre vp one another thereunto. And let not our thankfulnesse stand in words onely or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobrietie, the modestie, the vertue of our liues, may witnesse the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increase their strength, so as may serue best for

for thy glorie. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisedom and power both in the framing of him in the womb, and in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seede of thy holie word, deliuering him from the power of darknesse, (in which by nature wee are all) into the glorious libertie of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sicknesse or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented

tented and comfortable resting vpon thy gratious prouidence: assuring our selues, that all things shall turne to the good and benefit of thy chosen. Heare vs, O Lord, and accept vs, and forgiuing the weaknes of our prayers, grant vs all needfull graces out of the rich storehouse of thy bottomlesse bountie, and that for Iesus Christ our gratious Redeemer, Amen.

A Prayer for a Souldier, fighting for his Countrey or the confederates thereof.

O Lord, it is thy glorie to bee called The Lord of hostes:

hostes: and it is thou alone, from whom, when men haue made their most politike and puissant preparations, the victory must be looked for. Deale my heart, I beseech thee, from all relying vpon my owne valour, or vpon the strength of the battaile in which I stand: and teach me to looke vpward, and to waite and trust onely vpon thee.

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure mee of pardon by the witnesse of thy Spirit, that the guilt thereof make not my hart to tremble in me, and to behold death as a

meſſenger to conuey mee into hell. If thou (O Lord) be on my ſide, peace being made betwixt thee and my ſoule through Chriſt, what can be againſt me, what hazarde can befall my ſoule? Nothing ſhall be able to depriue me of thy loue.

Let not ſpoile, or bloud, or mine owne aduancement bee the endes of mine attempts, but make mee to aime onelie at thy glorie in the defence of thy truth, and in the good and ſafetie of the State wherein I liue.

The iſſue of all things to thee (O Lord) is knowne, but to man it is hidden: prepare mee therefore indifferently to whatſoeuer ſhall befall me. If I die, giue mee comfort in my laſt breathing, and take my ſoule into

into thy gracious hand: If I be taken captiue, giue mee patience, giue me wisedome and godlie courage to doe nothing contrary to the honour of my country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victorie, make me thankefull: keepe mée from taking from thee any part of thy glory. Preserue me from those riotous, lasciuious and blaspheming courses, which are the vsuall fruites of good successe: Let me not thinke deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie doth abate the spirit that should bee in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a better

better life by the merites of Christ, the care to please thee and to depend vpō thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battaile. Vouchsafe me these and all other needfull fauours in and for Christ Iesus sake, Amen.

A Prayer for a man trauailing by Sea, about his lawfull businesse.

O Heauenly Father, vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euerie place: let it please thee to encline

cline to mee, who beeing prouoked by mine owne present need, and taking hart vnto my selfe by thy liberall and large promises, doe desire to poure out my soule before thy Maiestie: Here, O Lord, by reason of the calling & place, in which it hath been thy prouidence to ranke mee, I am come downe to the sea in a Ship, and I doe now see thy workes, and continually beholde thy wonders in this deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not only to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heades, in a moment, the bottome of these mooning houses in which

wee

wee are? It is thy great and
exceeding mercie, that these
swelling billowes and foaming
surges doe not drinke vs in,
and so make our bodies to be-
come as a prey, either to that
great Leuiathan, the Whale,
whom thou hast made to play
heere, or to some other of thy
creatures, with infinite varie-
tie and troupes whereof this
vast bodie is replenished. But
it is euen thou (O mightie
Lord) which layedst the foun-
dations of the earth, and which
diddest shut vp the Sea with
doores: thou didst first gather
these waters together as vpon
an heape, and storedst vp
the depths in thy treasures:
though the waues are mar-
uailous, thought the flouds lift
vppe their voyce: though the
waters

waters rage and be troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou alone appeasest the noyse, and turnest the storme into a calme.

Looke graciously therefore upon mee, I beseech thee: teach mee to understand the greatnes of thy terror, by that fearfulnes of thy creatures which I do still behould: Cause me to rest my hope and comfort upon the power of thy mercy, let that be the anchor of my soule both sure and stedfast. And least my sins not beeing pardoned, should be a hindrance and stoppage to thy favor, I pray thee, settle in mee a heartie and unfained detestation of them, a godlie griefe and sorrow for them,

them, a stedfast resolution and purpose in the whole course of my life to striue against them. Open my heart, that I may often and earnestly sue and crave for thy grace in thy son, and may neuer giue ouer, till I feele in my conscience some comfortable assurance that thou hast forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleasure that I should here end my daies, I knowe well, that the life which thou keepest, can neuer miscarie. To thee therfore I commend my spirit, forsake mee not, I pray thee, in my last breathing. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge mee downe into despaire.

Grant

Grant mee euer to lay fast holde vpon my Sauiour, that neither sea, death, nor hell may separate mee from his grace. And if it shall seem good vnto thee, to bring mee safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now ready to vow in my necessitie. Make mee alwaies to take as great delight to serue thee, as I am now forward to aske, and desirous to receiue life & safetie from thee. Heare me, O Lord, in these & other my petitions, forgiuing my vnworthinesse, in the merits of Iesus Christ thy blessed Sonne, and my great Redeemer, Amen.

A Prayer applyed to the state and condition of a malefactor, condemned by lawe to die, and drawing neer to the time of his execution.

VOuchsafe (O thou GOD of all mercy and compassion) to loke with pitty vpon the most wofull case of a poore wretch, ready by the sword of Justice to bee cut off, as vnworthy to liue amongst men, and like also without thy speedy fauour to be shut out of heauen, & to haue my part in the second death: Truth, it is, O Lord, that all this, though it be grieuous, yet is no more then

then my desert: and touching that bodilie death, wherto I am adiuged, I must confesse it to bee thy mercy and goodnesse toward mee, that I haue been found out by the eie of the Magistrats, and stopped by the power of Authoritie from going on into further euill. I beseech thee, that my death may be both a chastisement to mee, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue mee my due recõpense, I must

needs be thrust into that dreadfull place of infinit and eternall torment, which thou hast prepared for the wicked, the burning whereof is fier and much wood, and which thy breath like a riuer of brimstone doth kindle: neyther see I in my self, or in any creature, any meanes or possibilitie to escape. Fearfull vnto me hath beene the face of an earthly Iudge, & the sentence of death to bee inflicted vpon this my house of clay hath made my heart to quake within mee: what then will become of mee, when I shall bee arraigned before thee, at whose rebuking the verie foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine in-

iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill waies to hide my selfe in the darkenesse of the night, supposing that no eye should see mee, yet thou hast still compassed my pathes, and beene accustomed to all my waies, there hath not beene a thought in my heart, or a word in my tongue, but thou hast wholly knowen it: Often haue I said in my heart, God will not regard, he hath forgotten, he hideth away his face, will neuer see, I shall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam

by the mouth of my conscience, that it might not check mee: when my friendes admonished mee, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was sweet in my mouth, I savoured it, and would not bee perswaded to forsake it: Justly therefore, O Lord, hast thou thus overtaken me, and made me to eate the fruite of mine owne wane, bringing mee to bee a spectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, sith there is mercy with thee, and that thou art verie readie to forgive, bee favourable I intreat thee, to mee a most unworthy sinner.

Manasses being put in fetters, and bound in chaines, prayed

prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast entreated of him: the woman of Canaan, whom thou tearmedst to be no better then a dog, yet thou diddest afford her some crums of thy mercie, and didst cause it to be vnto her as shee desired.

The theefe, at his execution, confessed his sinne, and prayed to be remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt

put all his wickednesse from before thee? Shall I thinke that thou wilt call mee being laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee? Make mee (I pray thee) to see the depth of my sinnes, that I may not beguile my soule, by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them euen before others, that they which see my end and know mine euill, may haue some euidence of my repentance, and may learne by mee to beware of the deceitfulnesse of sinne. Enable mee to looke with the eye of my faith vpon my crucified Sauiour, casting my selfe wholly

wholly vpon him, and desiring by him to bee hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy beeing reconciled to mee for his sake.

Strengthen me against the feare of death: that albeit I haue euerie way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee: yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertain it as an end appointed for my miserie, and as a meanes to bring me vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bot-

tom of this miſerie, and ſhame (which I am fallen into) to flie vnto thy mercy, & to bee ſhrouded vnder the ſhadowe of thy grace, I commend my ſelfe, my ſoule and my bodie into thy hands, praying thee not to caſt off him, which hath no hope but onely in thee, and that alone in and by Jeſus Chriſt my onelie Lord and Sauiour. Amen.

A Prayer riſing out of the ſerious meditation of the laſt iudgement.

O Lord, thou haſt reuealed it in thy holie Word, that the faſhion and figure of this world muſt paſſe away, & that

that as by appointment wee must all dye, so also we must all appeare before the iudgement seate of Christ, and that from thence some shall go into euerlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to bee but a meere fable: they say in their hearts, The Lord will doe neither good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosome of euery man: The accusing or excusing of our owne thoughts, the secret checkes accompanying those euils to which none is prone, the feares of wicked men, who

are continuallie as one that trauaileth of child, flying oftimes when none pursueth them, and being chased at the verie shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurance written as with the poynt of a Diamond (which can neuer be done out) that verelie there is fruite for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to beleeue, and I make no doubt, but it shall shortly come to passe. It was saide long since that the Iudge did stand before the doore, and that hee which should come, would come & would not tarie: and now the height of iniquitie is such, and sinne is grown to

to ỳ perfection, that it cannot stand with thy iustice much longer to forbeare. Teach me (I pray thee) as I doe knowe and beleeue this, so to make a true and profitable vse of my knowledge. Let it be euer in my thoughts, and in my best and most serious meditations: when I am about by the prone-nesse of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to restraine mee: when I am like by the iniquitie of ỳ times to suffer euill among men, let the expectation of the right which thou wilt then doe to the oppressed, be a comfort to mee to refresh mee. Especially, O Lord, grant me to keepe daylie (as it were) a priuie Sessions in the closet of mine own heart arraign-

arraigning my selfe before thy iudgement seat, searching, and trying my waies, accusing my selfe before thee, from whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Sonne. O that I may learne thus to iudge my selfe, that I may not bee iudged of thee in that day.

Suffer me not to flatter my selfe, or to blesse my soule in any euill way, or to goe about to finde hidings and couerts for my sinnes: inasmuch as all things are naked in thy sight, and that in that great terrible day thou wilt lighten the things that are hid in darknesse, and make manifest

leſt the counſell of all mens hearts.

Let mee not imagine this thy great Seſſion to bee like the courſes among men, in which oft times by vniuſt meanes the vileſt offenders do procure eſcapes: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauour, or fraud, or importunitie of ſute, to find euaſions. Thou art the iudge of all the world, and thou wilt doe right, euery man ſhall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great griefe to thy ſeruants, to liue among the vngodlie, it muſt needes bee their righteous

ſoules

soules to heare and see their vnlawfull deeds: let this be my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe vp with the Wheate vntill the harvest, yet then thy Angels shall come, and shall gather out of thy church al things that offend, and bring the iust into the kingdom of their Father.

Seeing also (O gracious GOD) that whosoever in this world will liue godlie, shall suffer, and lie open to the wrongs and iniuries & reproches of the wicked: Grant that if at any time, eyther my name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake

be

be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that then the iust, that disgraces soeuer are now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make me daily, to grow so wearie of this vain and wretched world, and of the heaute loade of mine owne corruptions, and of this body of death which is vpō me, and to striue to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it: hasten to it: and that whensoeuer it commeth, I being found walking,

my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gratious admittance into my masters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for mee, Iesus Christ the Mediator of thy chosen, Amen.

A Prayer fitted to the time of warre.

O Almightie GOD, who art high aboue all nations, & whose glorie is aboue the heauens, the comfortable successe of all enterprises is from thee

thee onelie to bee [illegible]
Thou art bee which giu
victorie vnto Kings, to thee it
is all one to saue by manie or
by fewe, thou canst make one
to chase a thousand, thou canst
cause the hearts euen of ỹ most
valiant to melt, their hands to
be weake, their minds to faint,
and their knees to fall awaie
like water. If thou fight for
vs, wee cannot miscarie: if
thou fauour vs not, wee must
needs be discomfited. O be gra
cious vnto vs, and bee on our
side, now that men are risen
vp against vs. They take craf
ty counsell against thy Church,
and consult how to cut vs off
from being a nation, & by what
meanes to quench the light of
thy truth, which shineth in our
streets.

Their

[illegible]esire is to imbrue [illegible] hands in blood, and to advance their owne ambition by our overthrowe. O turne their counsels into foolishnesse, let not their mischievous imaginations prosper, least they be too proud. O our God make them like vnto a wheele, and as the stubble before the winde, scatter the people that delight in war.

Goe out, O Lord, with our armies, give wisedom and courage to our captaines, gird them with strength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations, prosper the policies, crown those enterprises with good successe which are vndertaken

for

for the common good [illegible]
sort of the State. [illegible]
O Lord, wee have deserv[illegible]
thine anger, and our sinnes do
cry loud in thine eares for ven-
geance: and it were but iust
with thee, if thou shouldest
make vs a prey and spoile vnto
our enemies: But, O gracious
God, let vs fall now into
thy hands, for thy mercies
are great, and let vs not fall
into the hands of men, whose
displeasure at vs is not for our
sinnes, but for our profession
and religions sake, and that
they may fill their owne en-
larged and vnsatiable desires
with those blessings of wealth
which thou hast given vs.
Put therefore thy hooke into
their nostrils, and bring them
backe by the same way they
came,

came. Let it appeare that thou art in the mids of vs, and that wee shall not bee moued, that thou wilt helpe vs, and that verie earlie: Let there be none inuasion, nor going out, nor no crying in our streets: But let thou peace in our borders, make strong the barres of our gates, especiallie let the Gospell of thy Sonne sound yet louder amongst vs: that by it manie soules may be gathered vnto thee. So wee thy people and the sheepe of thy pasture, shall praise thee for euer, and from generation to generation we will set forth thy glorie, through Iesus Christ our Lord and onely Sauiour, Amen.

An

Another of like nature, respecting the time of dearth and famine.

CLeanneſſe of teeth (O Lord) and ſcarceneſſe of breade, haue bin anciently threatned by thee, as iudgements vpon the ſonnes of men for their ſinnes. Manie waies alſo thou haſt to turne a fruitfull land into barrenneſſe for the wickednеſſe of the inhabitants: Thou canſt make the Heauen ouer our head as braſſe, and the Earth vnder vs as iron, by bringing a drought vpon the Land. Or elſe thou canſt cauſe the ſeede to rot vnder the clods, by commaunding

ding the bottles of heauen to poure out raine in too great abundance: or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grashopper, the canker and caterpiller, and the palmer worme, so that although much be sowen, yet little shall be brought into the barne. Or if the Corne doe growe ripe vnto the haruest, it is in thy power suddenlie to send in an enemie, to eate the fruite of the land, and to deuour the labour of the people. And though the bread doe come to be set in plentie before vs, yet thy hand is not shortned, thou canst take away the staffe thereof, so that wee shall eate and not bee satisfied. Thus, O

Lord

Lord, thou hast euen storehouses of punishments: so that our harts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof wee haue now already some experience. For now thou hast in part begunne to punish our abuse of thy creatures, our fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarcitie: The time is come, by greedie worldlings long expected, in which they may make the measure small & the prices great, selling euen the verie refuse of the wheate: Their treading is vpon the poore, their desire is to swallow vp the needie of the land. Looke mercifully, O Lord, vpon vs, wee beseech thee, lift vp thine hand,

hand, forget not the poore.

Thou preparest for the Rauen his meate when his birdes cry to thee, wandring for lacke of foode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the dayes of famine wee shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Saue vs from this encreasing miserie, and deliuer vs from their cruelties, which beeing without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe separate betwixt thee and vs, and doe hinder good things from

from vs: therefore humble our soules vnder thy mightie hand, make vs to see and to consider our owne deseruings, draw from vs an heartie and sincere acknowledgement, how great cause we haue giuen thee to affamish both our bodies & soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this indgement aboue others: namely, our wantonnesse, our pride, our lucuciousnesse, our riot, our feastings without feare, our want of mercie to the poore, our spurning with the heele against thee, our forgetting thee in the daies of our plenty, but chiefely our loathing of that spirituall Manna, that heauenly diet of thy

sacred Word, prouided in thy abundant mercie for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall euills wherewhith we are each of vs iustlie to bee charged. Beget in vs a care to renounce and forsake our sinnes, equall to our desire for the putting awaie of thy iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy loue) strength and grace to walke in a greater measure of obedieute then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the same, and thy power to helpe is not diminished. Thou canst suddenlie

by

by meanes to man vnknowen, turne the greatest penury into plentie, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depende on thee, and to studie more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt thinke thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want: but grant that we may labour to be thankfull, and endeauour after a more sober vse of thy blessings then heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake. Amen.

Another like, applied to the time of some great contagion.

WHither shall we goe, O Lord, in the day of our affliction, but only vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauie at this time is thy hand vpon vs, & fearefull is the disease with which thou hast afflicted vs: We are afraide of one friend and neighbour of another, nothing is before vs but present death. Scarcely can we looke forth, but we see some one or other amongst vs carryed away to the graue, and the mourners going about the streets

streets.

We must needs confesse that though this be grieuous, yet it is the smallest part of our desert: It is iust with thee to smite vs with botches and scabbes that cannot be healed, and to make the pestilence enen to cleaue vnto our loynes, and to sweep vs away from off the earth, euen as a man sweepeth away dong till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shamefull and intolerable measure are our sinnes encreased? Many warnings haue beene giuen by thy Ministers, thou hast risen earlie and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put far

from vs the euill day, perswading ourselues that their sermons were but wind, and that they did but commend vnto vs their owne fancies. Thus haue wee encouraged our selues in euill, and haue set thy iudgements at nought, euery one turning to his owne course, as the horse rusheth into the battaile, adding drunkennesse to thirst, and falling awaie from thee more and more. But (O Lord) giue vs now at the last, remorsefull and repentant hearts, make (vs as it were) to smite vpon our thigh, as a signe that wee see our wanderings, and that we are ashamed of our sinnes. Embolden vs in the name of Christ, to come into thy presence, and in all earnestnesse of spirit to cry vnto

vnto thee, take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sicknesse, as wee do the sicknesse it selfe, which is the fruite of sinne. Comfort vs, according to the dayes that thou hast afflicted vs: and let the sweete feeling of the gracious testimonie of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnes, by cause of griefe, or sorrowe whatsoeuer. Say (O Lord) vnto thy destroying Angell, It is sufficient, holde thy hand: Or if it be thy pleasure to stretch forth thine hand yet further, and to take vs away also, O prepare vs to fulfill thine purpose, endue vs with thy holy patience to endure the

vtmost triall: and grant that whatsoeuer befall our earthly Tabernacles, yet our soules may be alwaies acceptable vnto thee, and all for Christ Jesus sake, who hath layed vs, and giuen him selfe to be a sacrifice of a sweet smelling sauour vnto thee. Amen.

A Prayer in the time of tempest, or thunder, lightning, &c.

O Almightie God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out thy heauen

nen by thy discretion: thou causest the cloudes to ascend from the ends of the earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glorie which commandest it to thunder, and diuidest the waie for the lightning of the thunder.

Thy voice maketh the wildernesse to tremble, and the foundations of the mountains to moue: yea, and the pillers of heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine arrowes and scatter vs, to encrease thy lightnings and destroy vs? The very blasting of the breath of thy nostrils, is

enough to consume vs: our hearts could not endure, nor our hands bee strong, if thou shouldest proceede against vs in displeasure; and giue leaue vnto these instruments of thy vengeance to prevaile vppon vs.

And, O Lord, what is there which we haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy word, our slight regarde of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the verie violles of thy wrath, and the height of thine indignation? Humble our soules (wee pray thee) heere before thee, make our bellies to tremble, & a kind

of

of rottennes to enter into our bones, to think vpon the glory of thy Maiestie, and the greatnesse and vglinesse of our owne most grosse and inexcusable iniquities. Make vs to tremble with our selues, that if thele frownes, which are yet but as a taste and touch of thy power, be so full of terror, oh then how fearefull will thy presence bee, when thou commest in thy glorie, shewing thy selfe from heauen with thy mightie Angles, in flaming fire, rendring vengeance vpon the children of disobedience? Surely then the heauens shall passe away lowdly a noyse, and the elements shall melt with heat, and mens hearts shall faile them for feare, and for looking after those things that shall come vpon the

the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisdome, and which causeth a departure from euill: that so all these euidences of thy power and glorie, may be as so many alarums, to rouse vs from the bedde of seruitie, and as summons from heauen to prouoke vs to repentance: Oh make vs to make to liue righteously, and to be diligent, that liue may be without spot and blamelesse, going on, & increasing in all holie conuersation & godlinesse: And now, O gracious God, at this time, shew thy mercie in restraining the rage and fury of this dreadfull storme, couer vs vnder thy wings, and let vs be sure vnder

thy

thy feathers, oh let vs abide in the secret and shadowe of thee which art Almightie. The sea is calme by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allayed, the thunder is quiet, and still, at thy commaund. This we beleeue, because thy word of truth hath reuealed it: and this thy power & mercy we presume to exaue, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs thy grace, that when by thy goodnesse this terror and danger shal be past and ouerblowne, we may not then

for-

forget thy kindnesse in our preservation, nor be vnmindfull of thy vowes and promises which wee now make of better obedience: but that we may thankfully take vp that speech of gratefulnesse, and say, Praise wee the Lord because hee is good, for his mercy endureth for euer: and may also let it appeare in our liues and conuersations how sensible we are of thy loue, and how carefull to walke worthy of thy name. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without whom none can come vnto thee, and by faith in whom wee haue boldnesse, & entrance with confidence into thy presence: to whom, with thy sonne and thine eternall Spirit, one only and immortall God, we

desire

desire to giue all glorie and praise for euer, Amen.

A Meditation or prayer necessarie for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and pouertie is a burthen euen intollerable. Sometimes I am ready to call thy iustice in question, who measurest out so large & ouerflowing a portion vnto some, and yet art so strait & sparing towards mee. Sometimes I do almost condemne Religion to be

by meerely vanitie, the louers whereof lie open to so great erreamitie: Other-whiles, my owne heart chargeth mee with hypocrisie, telling me that no man euer perished beeing an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to maister my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my reliefe to supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of my owne scarcitie, and by the vncompassionatenesse which

which I finde among the men of this iron age, are rather multiplied & increased in mée, then any waie slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of helpe, to the basest and poorest amongst men. Thou acceptest not the persons nor not of princes, thou regardest not the rich more then the poore. Beholde therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy Mercie seat doe I stretch out my feeble hands. I haue learned, O Lord, that miserie commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou

thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdome also is infinit, and thy iudgements are vnsearchable: who shall pleade with thee, to aske thee a reason of thy workes? Let it be enough for mee, that it is thy pleasure thus to debase mee. Am I not in thy hand as the clay in the Potters? If thou doe giue me a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that which thou keepest from mee? Beseech I beseech thee) not to looke so much vpon this, that others haue, as to consider well, how little I for my part doe deserue to haue.

If I did but breathe vpon

the

the face of the earth, if I had no house but the open ayre, no garments but ragges, no food but the bread and the water of affliction, or the crummes that fall from some rich mans table, it were infinitely more then my best desert. A sinfull and unthankfull wretch, as I have allwaies beene, what can I say is due unto mee but perpetuall shame? When I judge rightly of all things, so far am I from being able to saie that thou hast wronged mee, or dealt too straightlie with mee, that I must rather stirre up my selfe to magnifie thy mercie, which hast not laid upon mee the utmost of thy wrath, but hast given mee a time and an opportunitie to repent. Let these things, I pray thee, the some-

souerainctie of thy power, the depth of thy wisedom, the foulnesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, It is the Lord, let him doe what seemeth him good: This is my sorrowe, and I will beare it.

Open mine eyes withall, that I may see thy power, who canst raise the needie from the dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the verie rauens to bring bread

and

and flesh vnto thy seruants, the heauens to droppe downe swode, and the rockes of stone to yeeld streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercie lesse then it was wont to be? Hast thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doest thou not holde mee by my right hand? Shall I imagine thee to be like the Birde whom thou hast depriued of wisdom, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his young ones, as they were not his, or as if he had trauailed in vaine? No; I am assured that though a Woman should forget her

child

child, and for beare to haue compassion on the fruite of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue mee destitute, in that which thy wisedome knowes to bee conuenient for me. Encrease my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: perswade mee with this perswasion, that this my

my present state is the fittest for mee, and that when it shall bee good for mée to haue more, thy hand shall instantly be enlarged toward me: Stirre mee vp to séeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make all things sweet vnto me. Cause me both to trust and to wait for thy saluation, and in all things to striue to giue thee thy deserued glorie, and all this in and for thy sons sake, my only Mediator and Redeemer, Amen.

Another of like nature, fit for one whom God hath chosen with outward things.

THou hath pleased thee (O Lord) out of thy freedom of thy bountie, to deale more largely with me then with many of thy servants, and to furnish me with store of those outward blessings, which others (whose state as good by nature as my selfe) do not enjoy.

My heart is fraughted with much corruption: and though riches be in themselves a blessing, yet without thy especiall grace, they will be unto me an occasion of many evills. Apt I shall

shall be to lift vp my heart, to pride my seife in my owne conceit, to trust vnto my wealch, to despise others, to growe in loue with this present world, to become colde and remisse in the best seruices, to conclude that I am highlie in thy fauor, because thou hast enriched me.

These be the diseases, which through the poysen of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue me pouertie of spirit, humblenesse of minde, amid this outward fulnesse with which thou hast indued mee. Make me to remember that the more I

haue, the greater shall be mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing me vp with feare presumption, that it may moue me the rather euen with feare and trembling to worke out my saluation.

Cause me to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thorny nature, choking the good seed of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedinesse and circumspection, least I should by them gall & wound my conscience, or be pearced through with many sorrowes.

At

It is said (O Lord) that these high places of the World are slipperie places, in which it is hard to go with a right foot, and to keepe strait and euen steps: Oh stir mee vp to so much the more care to ponder my paths, and to take diligent heed vnto my waies: suffer me not to intitle my selfe to my own soul, or to make my self beleeue that I am as I ought to be, because waters of a full cup are running vnto mee: but teach mee seriously to consider, that as many of thy beloued seruants doe feele the smart of pouertie, so euen the most wicked and those which doe rebelliously transgresse, haue a large portion in this life, living, waxing olde, and growing in wealth, their goods often times exceeding

ding the verie desires of their hearts. Grant therefore that I may labour for some better and more certaine assurance of thy grace, not grounding my hope vppon my wealth: but reioycing in this, if the due consideration of the danger and vanitie of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be daseled, nor my heart bewitched, with the glorie and sweetnesse of these worldly treasures, which may be taken from me, or I from them, euen in the twinkling of an eye: drawe my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then golde, and

the

the reuennes thereof doe surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedome and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnder thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widowe to reioyce, warming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to ỹ hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make gold my hope? or wherefore should I strive to lade my selfe with this thicke clay, still plotting to set my nest on high, when all that I have or can have is in a moment turnd into vanitie? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I live, I may by my forwardnesse draw on and provoke others to all the offices of necessarie benevolence. Let the bowels of the needie bee my treasurie, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can

that

that be to a weight of glorie?) but assuring my selfe that the mercie shewed by mée vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanksgiuing for thy great goodnesse to me so vile and vnworthy: and al for Christ and in his most glorious and holy name. To whom with thee and thy Spirit, one true, euerlasting, and onely wise God, be all praise, and power, might, maiestie, and dominion, now and euermore, Amen.

The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisedom (O thou who art the disposer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of speciall trust, euen to be one of the heads & Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst men.

Magistracy & gouernment is thine owne ordinance, and great is the obedience & respect which thou commaundest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast

hast communicated thine owne Name vnto them. Let not, O Lord, this greatnesse puffe me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I stand is eminent, so the burden is weightie, and the businesse much, yea that the account for neglect will be exceeding fearefull. Stir mee vp therefore, I beseech thee, to looke vp in all humilitie towardes thee, and to begge earnestlie of thee in Christs name, to be enabled to that seruice to which thou hast appointed mee. Let it bee my care to make thy word my counseller, not suffering the booke of thy Lawe to depart out of my mouth, that so I may obserue and doe according to all that is written

therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, and not mine owne either gaine, or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are readie to perish, may come vpon mee, and that I may cause the heart of the widowe to reioyce.

Farre bee it from me to peruert iudgement, or to wrest the lawes for by respects. Oh let

let my soule abhorre all couetousnes, keep mee from louing of gifts, or from following rewards, knowing that these doe blind the eyes of the wisest, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer mee not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to bee auenged vpon mine enemies, but frame my heart to dealing trulie, according to the truth of the cause, and not according to the state of the persons.

And because there is much subtiltie in these euill dayes, and manie meanes vsed by which to wrap vp matters, and to make bad causes to heare a

shew

shew of goodnes, therfore giue me, I heartily pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may be able to find out the truth, in those things that come before mee, and may be diligent and willing, when I knowe not the cause, to seek it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Aboue all things, O Lord, let my heart be set for the aduancement of Religion, and for the promoting of thy glorious Gospell. Graunt that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully and profesle it in sincerity. Let me bee a terrour to Papists, and Atheists, and

god

godlesse persons: make me to looke vnto my selfe, and to my familie, that no such may come neere me, nor receiue any little grace or fauour or protection from mee, but that I may further (as much as in mee lieth) that necessarie worke of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou wilt be with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessarie graces vouchsafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The

The peoples prayer for their Gouernor.

MOst gratious God, and louing Father in Christ Iesus thou hast commanded in thy sacred Word, that wee should make interressions and prayers for those that are in authoritie: and it is saide there also, that by thee Princes rule, by thee the Nobles & Iudges of the earth decree iustice. To thee therefore do we pray, and vpon thy great Name doo we call, humbly beseeching thee in the name of thy Sonne (in whom only thy eares are open to our prayers) to poure out thy graces in a large measure, vpon

vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernment amongst vs. Giue them zeale for thy glorie, that they may study the aduancement of thy truth, & the speedy suppressing of whatsoeuer is contrarie to wholesome doctrine; Giue them the eye of prouidence, that they may stand vpon a continuall watch, for the preuenting of all dangers and mischiefes, secretlie plotted against the Church and Common-wealth. Giue them wisedom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not bee reformed. Take from them all pride of heart, all insolent

lent and tyrannous affections, all emulation and secret enuie one against another, all couetous and greedie desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may carry the mindes of fathers towards vs: so shall we leade a quiet and peaceable life, in all godlinesse and honestie. And, O Lord stir vs vp to be thankefull to thy Maiestie, for that thou hast giuen vs to enioy the benefite of gouernment: Teach vs to consider what confusion and miserie would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be free from the wrongs & robberies, from the spoyles and vexations of the children of Belial: who should

should be sure of ought that hee hath, or of his owne life, if there were no sword of ciuill authoritie to defend vs? The people should bee oppressed one of another, euerie one by his neighbours, the children would presume against the ancient, and the vile against the honourable, if there wanted lawes, and Magistrates, to keep them wich bee tumultuously disposed, within compasse. The enemie would sone stretch out his hand vpon all our pleasant things, there would be crying and cõplaining in our streets, crueltie and strife in our cities, iniquitie and mischiefe would neuer depart from our towns, if thou shouldest take away the King and the Counsellor, the prudent Judge, and the honora-

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ble Magistrate from vs: Oh make vs ashamed of our selues, who haue been so tenderly thankfull for so great a blessing. And giue vs, we pray thee, humble & obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties, which belong to those who are ý verie watchmen ouer our states, & the keepers and Gardians of our peace: nay make vs readie with all cheerefulnesse, euen to sacrifice our liues for their safetie.

And as wee doe desire the hauing and the continuance of godlie Gouernors, so teach vs to make cõscience of liuing holily & righteouslie before thee, knowing that for the transgressions of the people, a land is

is subiect to many changes, and that for the subiects sinnes, thou art wont to take awaie such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: and to suffer follie to be set in great excellencie, and such to bee aduanced to places of authoritie, whose preferment shall make the people to sigh, and euen to hide themselues for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues that if wee doe wickedlie, wee shall perish, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuour our palaces, and shall not bee quenched.

But

But (O Lord) turn away from vs all such heauie iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospell, and all for his sake, who is the verie life & substance of ℔ Gospell, euen Iesus Christ our sole Sauior, Amen.

The Pastors sute.

HOly (O Lord) and honourable is that seruice to which it hath beene thy gracious pleasure to depute mee. The matter I am chiefely to bee

bee hulled in, is thine owne Counsell: they be thy Oracles, and the seales of righteousnes, the dispensation whereof thou hast committed to mee. Thou hast made me an Ouerseer of a part of that flock, which thou didst purchase with thine owne most pretious blood. Thou hast called mee to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs stead to bee reconciled vnto thee. What man among all the sons of Adam, is worthy of this honor, and who is sufficient for these things? When as, O most mercifull father, I think vpon the weight of that charge which thou hast

put

put vpon mee, and consider a-gaine mine owne weakenesse and insufficiencie, who am a man of polluted lips, and euen as a childe vnable to speak the secret of thy Gospel as becom-meth mee, mee thinkes I may well cry out with the Prophet, Woe is mee, I am euen vn-done, how shall I stand vp-right vnder such a burden? But when I looke backe into my owne conscience, and finde there a comfortable witnesse that I haue not thrust in my selfe for a Pastor, and remem-ber also that is registred in thy Word, how thou makest thy power perfect through weake-nesse, and choosest the feeble things of the world, for weigh-tie purposes, it is a kinde of enlining to my spirits, and

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a refreshing to my discouraged and drooping thoughts: and I am thereby emboldned to presse neerer to thy throne of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto me (euen with the strength and intention of my desires I most humbly pray thee) make my hart a very treasury of sauing knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both hold fast the patterne of wholsome doctrine, and be able to improoue those that say against it: Kindle in my affections a holy zeale, that my whole drift may be, to take heed to, and to fulfill that Ministerie which

which I haue receiued. Let my lips preserue knowledge, and let them be as the lippes of the righteous, by which manie be fedde: giue mee a doore of vtterance, that I may open my mouth boldlie, and that my tongue may be as the fined siluer, that so I may both shewe the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe mee both diligence and humilitie: diligence, that I may still bee instant, neuer fainting in my minde, eyther for the small successe of my labors, or for the opposition of corrupted minds, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth: and humili-

tie

tie, also that I may not seeke mine owne glory and applause with men, but the bringing in of the eares into thy barns, and the gathering of thy Saints into thy folde. For this cause teach mee to take heede of the affectation of words, and of seeking to abound with the enticing speech of mans wisedome, chusing rather by the plaine euidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make me carefull to knowe the state of my flocke, and to harken after their courses, to obserue their carriages, to note their opini-

ons, and to find out their especiall sinnes, that so my speeches may bee as words in season, even like apples of gold with pictures of silver.

Make me wise in iudging, skilfull in separating the precious from the vile, bolde but yet pitifull and compassionate in reprooving, resolute in those things which are meet to bee vrged, and farre from yeelding in the smallest things which may strengthen them in euill, and be a stop in their speedie reformation.

Let it bee euen my whole businesse to seeke that which is lost, and to studie how to bring those out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my

my forehead as the Adamant, against their facts, which shall either [illegible] or with stand thy truth. Let me make readie my backe for the smiters, and my cheeke for the nippers, and not hide my face from shame and spitting, [illegible]ating no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee to testifie the Gospell of thy grace.

Frame mee to diligence and painfulnesse in my priuate imployments, in reading, in studie, in meditation and prayer, that I may be a workman, not needing to bee ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of

holinesse to my flock, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my perie course and cariage, and ordinarie speeches, may sauor of grace, that so I may giue no offence, either to those that depend vpon mée, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my familie, in my wife, children, seruants, ouerseeing the wayes of my houshold, knowing how many eyes are cast vpon mee and mine, and how soone (by Sathans teaching) men will mak the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawing, & the pretense of

of caring for posteritie, doth kill the zeale of manie, and leade them into many foolish and noysome lusts: therefore (I beseech thee) suppresse within me all earthly-mindednesse, keeps mee from entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it bee enough for mee that I haue euen a naile in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neyther be without care (for that were worse then infidelitie) nor yet so taken vp with care, that I should forget my chiefest businesse: But let mee assure my selfe that thou wilt bee my

God, and the GOD of my seed: and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make mee to goe on with cheerefulnesse, dooing that whereto thou hast called me, and leauing thee to prouide and care for the residue. Thou O Lord, knowest ẏ desires of my soule, thou best vnderstandest what things are fittest for mee in respect of that great calling to which thou hast ordained me, and what I most stand in need of: Supplie mee, I beseech thee, out of thy fulnes, and crowne my labours in the Ministrie, with the conuersion of such soules, as are ordained vnto life, and that for thy sons sake, who is the chiefe Shepheard:

heard: to whom let my soule and spirit, giue honour, glorie, and [illegible] now and for euer. Amen.

READER, let me signifie to thee by the way, that I did [illegible] this prayer out of an opinion, that any of my brethren need a direction, or wanted skill, to doe their own message to the Lord; but for an exercise of meditation for my selfe: whereof notwithstanding, my fellow-labourers may make this vse, to be remembred, heereby, of the weight of their calling, and of the many graces appertaining thereunto: The Lord make vs all both faithfull and profitable.

The Prayer o[illegible]
for thei[illegible]
Sh[illegible]

O [illegible] th[illegible] vs (most bountifull God) in giuing vs a [illegible] for after thine owne heart, able and willing to feed vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell: one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, & to goe before vs as a guide in ỹ way, that leadeth vnto peace. Surely, thou hast not so dealt with e-

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uery place, neither is there any desert in [illegible] for which thou sh[illegible] such a fauor. [illegible] thou hadst still [illegible] vs in our [illegible] dorimes, [illegible] dst suffe-red vs to bee [illegible] plun-ged into that region [illegible] the sha-dow of death, in which [illegible] be fate of our selues, [illegible] een but iustice in [illegible] euen frée to thee to [illegible] finally forsaken vs.

O Lord, make vs thankfull, and quicken vs vp, that wee may euen fil our mouthes with the praises of thy name, who hast caused the light of thy Go-spell, thus to rise among vs, and to shine vnto vs for our com-fort. O make vs carefull to walke while we haue light, that wee may bee the children of light, and to beware how wee

receiue thy grace in vaine, or neglect so great saluation.

Let vs [illegible] that to whom much is giuen, of them there will bee much [illegible]quired [illegible] that our sinne will be greater, and our condemnation [illegible] more heauie, if wee make [illegible] right vse of this thy mercy. [illegible]erning that man, whom thou [illegible]st made a watchman ouer our soules, we beseech thee to enlarge his heart, to encrease his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit and zeale of Paul, that hee may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mightie in the scriptures, like Apollo, that

that by the power thereof he may both conuict our consciences and stop the mouthes of all gain-sayers.

Touchsafe him the spirit of wisedome and knowledge, that he may rightly iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holie courses from which we haue chiefly gone astray. Let his words be like goads, pricking our harts, that we may not be hardned through the deceitfulnesse of sinne: let them be as fastned nailes, not soone forgotten, but fixed in our inward parts, that they may bee euer readie at hand, as counsellours to di-

rect

rect vs in the way which wee must chuse. Make him stable and constant in the best courses, that hee may not bee a reed shaken with the winde, but as a firm foundation, that by his perseuerance in good, our hearts may the better be established. And wee beseech thee, O Christ who holdest the starres (the Angells of thy Churches) in thy right hand that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse Elymas will not cease to pervert ȳ straite waies of the Lord, and Alexander will withstand his preaching sore, & men of corrupt mindes will

will resist the truth with all their power. Therefore make thou the weapons of his warfare mightie through thee to cast downe holds, and bless the labours of his ministrie, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yeelde obedience to thy word spoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy word: and make it also effectuall in vs, that wee may not be onely professors and hearers of thy will, but doers, and practicers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake,

sake, ministring vnto him cheerfully with our goods, knowing it is a small thing for him to reape our carnall things, who soweth amongst vs spirituall commodities.

In all our prayers make vs mindfull of him without ceasing, that his studies may bee directed, his labours guided, and his labours in thy worke blessed, to the glorie of thy name, and to the saluation both of him, and of vs which heare him: all which wee craue of thee with all earnestnesse and humilitie, for thy deere Sonnes sake, who hath ordained Pastors and Teachers for the collection of his Saints, and who is the supreame and soueraigne Bishop of all our soules, to whom be praise with-

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out ceasing, now and for euermore. Amen.

The Students prayer.

O Thou the Father of Lights, from whom commeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am heere placed in the Schooles of the Prophets, to be trayned vp in the knowledge of good letters, and it is thy goodnes onely which must giue a blessing to my labors, otherwise all my studies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee O Lord

Lord) doe I lift vp my soule. Thou giuest sharpnesse of wit, knowledge and discretion are thy best gifts, thou art the enlightner of the minde, thou makest it to apprehend those things, which the shallownesse of nature, of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy wisedome, whom thou didst possesse in the beginning of thy waie, he being before thy works of old, that thou wouldst vouchsafe to furnish mee with such a competencie of gifts, as thou in the depth of thy wisdome knowest to bee conuenient for mee. Order my desires, direct my choise, season & sanctifie my heart, that I may couet the best gifts, & that my studies may not be led & caried by

by a vaine affectation of knowledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration & credit, for acutenes and learning before men; but that I may aime at the publique good, how I may bring glorie to thy name, and comfort to my soule, by the promoting of the common benefit of humane societie. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will soone cause distraction, and breede rather varietie of endlesse and vnprofitable questions, then any soundnesse of knowledge: For this cause, I beseech thee so to direct mee, that I may wisely discerne whom to follow, and whom to auoid, and may

may constantly applie my selfe to that course, by which I may best attaine to my desired end. Preserue thou mee also from the poyson of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach mee not to leane to mine owne wisedome, or to trust to any sufficiencie of mine owne, for the discerning of things that differ: but grant that I may giue vp my selfe to bee guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasurie of all true knowledge, where onely that wisedome is to bee found, whose fruit is better then golde, and

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the reuenewes whereof doe far exceed the finest siluer: therfore, make me a diligent and a busie searcher of that sacred booke, that it may bee familiar vnto mee, and dwell plentifullie in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also, O most gratious Father, beeing so full of perill, and so aboundi:g with manie dangerous allurements vnto euill, partly by wicked companie, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make mee ware and circumspect for the preuenting of these creeping & bewitching mischiefes.

Giue me wisedome to make choise of the societie of those, by whose sobrietie, and grauity,

and

and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraide of my selfe in the vse of delights, knowing how hard a thing it is not to exceed, and how soone a mans affections shall bee ensnared. Let my care therfore be, to find meanes rather for redeeming, then for passing awaie my precious time, my thoughts beeing still busied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide mee by thy holie hand, that I may keep my selfe with-

within the lists of Christianity, beeing modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion and my ordinarie deportment, respective to my superiours, amiable to my equals, without pride and insolencie towards those that are below me, curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mée bee steady in my courses, both of scholastical exercise for the polishing of the mind, and of diuine & spirituall imployments, for the adorning and garnishing of the soule: that as I growe in yeeres and standing, so I may also thriue in knowledge & in grace, and that in Iesus Christ, in whom only I expect the granting of my

my requests, who breath vpon me with his spirit, making my soule forward and willing to depende vpon thee, and to returne vnto thee all due praise and glory, world without end. So be it.

The person intending mariage, may be thus directed.

MAriage, O Lord, is thine owne holy and sacred ordinance: euen before our grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posteritie, of that happinesse in which thou hadst at first created

ted him. Thou sawest in thy wisedome, that it was not fit for mankind to be alone. Upon this, it was thy pleasure to appoint this blessed knot, yea and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Seeing therefore by thee in thy good prouidence, called to the linking of my selfe into this wedlocke bande, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe heere before thee, and to intreate thy gratious direction in this waigh-

waighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast be led by mine owne vnbridled lusts: neither yet may, like one that mindeth onely earthly things, dote onelie or chiefely vpon worldlie wealth: but that my main desire & drift may be to find out such a yoke-fellow, by whose sweet society I may bee furthered vnto godlines, and helped onward in my voiage towards heauen. For this end make me, O Lord, diligent & circumspect before hand, carefull to vse the aduise & counsel of my christian freends, fearfull of my selfe, least affection should preuaile in mee before iudgement, feruent in prayer vnto

vnto thee, by whom all things are disposed, and to whom the hearts of all men are directly known. Restraine in mee all violence of passion, all rashnesse of affection, that I may not suddenly be ensnared with outward beauty, or bewitched with the glorious shewes of parentage or of portion: but that still my desire may be after the hid man of the heart, & after those spirituall ornaments without which the greatest among the sonnes of men are but vile and base in thy sight.

Make mee to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy word, a reuerent betrothing, and such like, still caring to

followe those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge of that partie which thou hast appoynted for me, O then knit our soules together in a neuer to be broken league of holy-loue: that wee may in a gracious manner be a ioy and delight either to other, & may euen studie, betwixt that and our marriage day, so to inform our selues with each others disposition, and with those duties which are appertaining to the married life, that our vnion being begunne in thy feare, may be continually blessed with thy fauour, and so all may be to the glorie of thy glorious name, to our mutuall comfort and building vp in grace, and to the

good example of those which shall behold our course, through Jesus Christ. Amen.

The maried persons their joynt request unto GOD.

THou ſt endſt bleſſed God, bleſſed ſtaſt ordain ẏ maried eſtate: and it is thy prouidence, by which wee which were two, are now made one fleſh, hauing mutually reſigned our ſelues either to other, by our entrance into this holy league.

It is the deſire of our ſoules, to liue together to thy glorie, and to the comfort and

contentment each of other. This wee cannot doe without thee (for of our sclues besides sin we can doe nothing): vnto thee therefore do wee commend our most earnest and humble sute, that it may please thee so to besprinkle our soules wich ẏ deawe of thy grace, that from thence may spring a plentifull increase of solitude, of rightes, ousnes, and of holinesse in our lives.

Allay in vs all sensuall and beatish loue, purifying & sanctifying our affections one toward another, that wee may in nothing dishonor this honorable state, nor pollute the bed of mariage, which thou thyselfe in thy word hast called vndefiled: but may vse this thine ordinance in ẏ holy sort, that carnall

nall lusts may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed word, that by it wee may knowe our dutie and what dutie is required at our hands: what authoritie tempered with loue and compassion, and freed from all bitternesse, is committed to the husband: what obedience, and submission with reuerence is commended in the wife: what faithfulnesse in matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when wee knowe and haue learned these things, grant that it may be our daily

to practise them, that so the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may knowe how to beare with, and to forbeare the other, not winking at ance euill in one another, but discreetly chusing the fittest opportunities for mutuall admonishing, without all shewes of tyranny in the one, or of presumption in the other. Open our harts, that wee may faithfully and cheerefully communicate, one to the other, that sweetnesse which wee finde in

heauenly things, that so wee may goe hand in hand towards heauen, and that our chiefe loue and delight either in other may be grounded vpon the hope we haue that wee are heires together of the grace of life. In our familie linke vs together in one common care to ouerſee the wayes of our houſhold, to ſeeke the promoting and aduancing of thy kingdome, the good inſtruction and education of our children and ſeruants.

Finally, O Lord, ſo vnite and combine vs together in fidelitie of affection, that we may euen deuote our ſelues to the procuring of the preſent and eternall good one of another: that ſo liuing heere comfortably, wee may raigne with thee

perpetually, in that thy kingdome, which the blood of thy sonne hath prepared for those that loue and feare thy name: vnto thine kingdom, O Lord, receiue vs, euen for thy sonnes sake, and for thy mercies sake. Amen.

A direction for him whom God hath made a father, or gouerner of a familie.

I Bow the knees of my heart here before thy throne of glorie (O almightie and euerlasting God) not presuming vpon my strength, but grounding my hope of being heard, vpon those rich and gracious promises which thou

thou hast made vnto vs in thy best beloued Sonne.

In him I beseech thee, to afford mee thy grace, and to supplie me with such spirituall helps, as are needfull for this degree and place to which thou hast appoynted me.

Thou hast made me the guide and foundation of a family, thou hast blessed mee with children, and giuen me seruants to bee ordered and commaunded by mee: Wherein thou hast not onely called me, to bee a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in me is, I may win

S 5 them

them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me both conscience and abilitie to discharge it. Teach mee to look vpon Abraham, the father of the faithfull, and to learne of him, to command my sonnes and my houshold, to keepe thy way, and to resolue with Iosua, that whatsoeuer others doe, yet I and my house will serue the Lord.

To this end, make mee carefull in the vse of all good meanes, in bringing my companie with mee on thy Sabaoths, to the publique ministry, in the steadie and constant vsing of priuate exercises, as praying, reading, and suchlike, in ouerseeing their waies, in admonishing the vnruhe, in incou-

incouraging the forward, in quitting my house of those which hate to be reformed, and in shewing my selfe a patterne and an example of holinesse vnto them. Touching my children in particular, remember mee, I pray thee to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobrietie and comelinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the church or commonwealth.

Let me be wise to suppresse euill in them whiles it is yet young, chastening them betimes: but yet with taking heede, to keepe a middle course betwixt two extremities of too much

much indulgence, which might embolden them to sin, and of too much seueritie, which might prouoke them to wrath, and driue them to some desperate inconuenience.

And, O Lord, blesse those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and tasse of the best things, keep them from the dangerous corruptions of these leperous times, grant that vertue may growe vp in them with their pierts, that as the world is increased by their number, so by them there may be an addition to thy Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy name, knowing that mine

affaires

affaires shall succeed the better for their sakes: and for the ordering of them, teach mee wisedome, to keepe them from idlenesse, by a diligent, but yet not too grievous and cruell imploying them: give mee a respect of equitie, in rewarding them according to their paines, never abridging the labourer of his deserved hire: give me mercy also, that in their sicknesses & infirmities I may regard them as my servants, and be as willing to supplie them with necessaries, as if my selfe sustained their encombrances.

These duties, O Lord, as thy word hath revealed them unto my soule, so doe thou vouchsafe to ingraue them in my heart, and to make mee a con-

conscionable performer of them in my course, that so I may have (like the beleeuers of old) a church in mine house: So, Lord, shall I be a credit to my profession, and my account also at the great day of reckoning shall be comfortable: to which day (O good Father) I beseech thee to prepare mee, that after my few daies spend in this earthly houshold, I may liue for euer with thee in thy heauenly kamaite, through Iesus Christ my blessed Lord and Sauiour. Amen.

The

The sonnes or daughters petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled word, is due from children to their parents: great blessings hast thou promised to those which make conscience to performe it: and fearefull and heauie are the curses threatned against those that doe neglect it. O therefore beget in mee, I beseech thee, a holie care, both to know and to practice that gracious dutie, which is required of mee in this behalfe. Draw mee into the serious consideration of those ma-

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nie bondes of obedience and thankfulnesse, by which I am tied vnto my parents: of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken, in the bring-ing of me vp vntill now: what were the sorrowes of my mo-ther in her first conceiuing me, what anguish and paines she sustained in bringing me forth, what labours and watchings shee hath since endured, in cherishing and attending my in-fants estate: Wretched were I if these things should euer be by mee consumed to forgetful-nes, or if I should but slightly remember these manie kind-nesses. Make mee willing (O Lord) to returne faith-fulnesse and dutie, for so much loue:

loue: Giue me a tractable and a yeelding heart, that I may chearefully and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach of thy reuealed will. And, O good father, so direct them with thy holie spirit, that they may neuer impose aught vpon me: but that which shall be right in thine eyes, and to thy glorie, in the good & comfort of mee thy seruant: that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of mee: Or if they shall be too rigorous or too seuere vnto me, yet keep mee (I humbly intreat thee) from repining, vouchsafe me patience & meeknesse of spirit,

that I may neuer thinke or speake, or doe ought, that may so much as sauour of contempt, or rebellion against them: And when they shall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholesom and godly admonitions to mee, how to feare thee, and by what meanes to keeps my selfe vnspotted of the world: then afford mee, O most merciful God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my heart, and may reioyce and make glad their foules, by my religious conformitie to their precepts.

Withall, O Lord, cause me in gesture and ordinarie behauiour, to vse all reuerence to their persons, and to take heed

of

not blasing their infirmities, or
at despising their age: and if
it should please thee to lay want
and penurie vpon them, let it be
my care to be a help & comfort
to them, and to make prouision
by all good meanes to sustaine
them, knowing that I am ne-
uer able, by all I can doe, to
make them a full and complete
requitall: Furthermore also I
pray thee, to quicken my re-
duty of prayer on their behalfe.
Lengthen their dayes to thy
glory, let thy graces grow and
increase in them w their yeers,
perfit in them what good soeuer
thou hast begun, and make me
carefull, euer to giue them that
contentment in thee, that I
may neuer iustly make braule
their harts, or bring their gray
heads with sorowes to the graue.

O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entrance into thy most holy and glorious presence, & heare them in him, who in the dayes of his flesh, was a most exact patterne, as of all holy duties, so of child-like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule, Amen.

The seruants supplication in respect of his place.

THy prouidence, O Lord, and thy wisedome, do wonderfully appeare by thy disposing

posing all things in an exact and certaine order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the government of kingdoms, some with the ordering of private families: It is thy pleasure to lift up some to be commanders & masters of others, and to keepe some in a lower rank, to be servants unto others. All are appointed by thee in some set course of life to serve thee, & thou respectest duty, and providest for thy glory out of the most inferiour as well as from those of highest degree. And me, O gracious God, amongst others, hast thou reached unto, by that thy governing spirit, whereby most sweetly thou directest all things: and heere thou hast called me

to

to the condition of a seruant in this familie. Let mee not murmure, I pray thee, that I am not aduanced (as others) to a higher estate, but remember me of my small deserts, who cannot challenge at thy hands so much as a place to breath in vpon earth. O let mee thinke mee happie, who haue libertie, though in a lower estate, to learn to know thee, & to be brought out of the base bondage of my nature vnto sathan, to be thy seruant, and partaker of the glorious libertie of thy children.

And concerning the duties belonging to my place, teach mee to account my Master woorthy of all honour, and to behaue my self with all respect vnto his person, knowing that

euen

euen hee in regard of his gouernment, beareth the image of thy soueraigntie: and that the contempt against him, doth reach so high, to become a contempt against thy Maiestie.

Enable mee to the shewing of all faithfulnesse & diligence: make me carefull to please in all things, to beware of murmuring, and answering again when I am reprooued, to flie fallehood and picking as a serpent, to abhorre all eye-seruice and men-pleasing.

Let it bee euer in my heart, that wheresoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spurre vnto fidelitie, and a restraint from all sloath and vntrustie cariage in

my

my businesses.

Make the credite of Religion pretious vnto mée: that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to bee euill spoken of. And, O Lord, inasmuch as thou hast the hearts of all men in thine hands, turne the hart of my master towards me, that he may deale louingly and mercifully with mee: and not with my body onely, but especially with my soule, teaching mee in those things wherein I am ignorant, and admonishing mee there where I goe astray: To me also giue a mild spirit, and a pliable disposition, that I may listen gladly

gladly to the wordes of instruction, and may reioyce to liue where the meanes is vsed to conuert and winne my soule to thy kingdome. And though it should so fall out for my trial, that my master should be more froward, and hard to please, more strait towards mee, and more without respect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mee to remember, that whatsoeuer I shall do in singlenesse of hart, as vnto thee, the same I shall receiue of thee, yea with an infinite recompence, euen a reward of inheritance, in thy kingdome. O heare mee thy poore vnworthie seruant, not for my owne sake (for my best desert is the depth of hell) but

for his sake, who to free mee from the slauerie of the Diuel tooke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee and thine eternall spirit, one onely God, throughout all generations for euer, Amen.

The prayer of the aged.

Thou (O Lord) art the Ancient of dayes, and from euerlasting to euerlasting, thou art God: thou wast yesterdaie, and to day, thy yeeres faile not, but thou art the same for euer: Thou countest heauen with thy spanne, and compre-

prehendest the dust of the earth in a measure: thou disposest the times, and thou determinest each mans daies, the number of his moneths is with thee, thou appointest his bounds, to which hee shall come, and beyond which he cannot passe. It hath pleased thee, to draw out the thread of my life, further then thou hast many others, and hast granted mee to fill vp the tale of many yeeres. Thou mightst haue turned me to my dust long agoe, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned me to euerlasting chaines, there to bee kept vnto the last day. O make me thankful for thy goodnesse, who hast vouchsafed to multiply my dayes vpon this

earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile if I lose my soule:) but because I haue had a long time of repentance, & haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto me (notwithstanding) my great neglect, & passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attended to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my growth in grace beene answerable to the many helps which thy great mercy hath afforded mee: so that

that when I looke back into the daies that are past, and consider how much time hath been consumed in carnall contentments appertaining to the body, and how small a portion hath bin spent in spirituall things belonging to the soule, and do reade in the records of my conscience, the many slips yea grosse faults, which I am guilty of, I am euen ashamed and confounded in my selfe: neither can I say ought for my selfe, but euen with manie sighes and sobbes of soule cry out vnto thee, O remember not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou mee, euen for thy goodnesse sake, O Lord. And I beseech thee make mee yet

more humble, and more vile in mine owne sight, for these my long since cõmitted euills: that so my repentance may be more vnfained, and my longing for thy mercie in Iesus Christ, the more strong and vehement.

And now (Lord) withall I beseech thee, together with the increase of yeeres, giue mee an increase of faith, & an increase of stedfast assurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as those trees which be planted in thy house, and flourish in thy courtes, which in their age doe bring forth fruit, and

and are then fatte, and flourishing: that nowchiefly I may be fruitefull in all good workes, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot bee vnto me a crowne of glorie. Let me bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee by ſoundneſſe in the faith, and by a ſober, honeſt, and diſcreet behauiour, to be a teacher to them of good things. And eſtrange my mind more and more from worldly things: ſuffer mee not to delude my ſelfe with a vaine hope of liuing yet a little and a little while: but let me, like Paul, die euerie day, and bee a continuall prouider for my laſt departure: which time when it ſhall come, as I knowe it cannot be

farre hence, O I beseech thee do not then forsake mee, but stablish me with thy free spirit, and fil my heart with the ioyful feeling of thy mercy in the pardon of my sinnes, that I may sleep in peace, and may comfortably yeeld back my soule into thy hands which gaue it mee: and that for Iesus Christ, who is my life, and with whom I desire and hope and pray to appeare in glory, at the day of his great appearance, and then for-thy vile body, to receiue a more glorious body, like to his own, clothed with immortality, and euerlastingly freed from corruption.

Amen.

The

The prayer of youth.

GReat is thy mercy O Lord, in that thou hast vouchsafed to all humbled sinners, libertie of accesse into thy glorious presence, and promise also of successe in those things which they shall craue of thee in the name of Christ.

Teach me, I beseech thee, to take comfort in this freedome, and to be an often and an ordinarie suter vnto thy Maiestie. And that so much the rather, O Lord, because of the danger of these wicked and inseeing times, and of the aptnes which is in mee, now in my tender yeers especially, to fall euen

into the greatest sinnes. Heere therefore doe I prostrate my selfe before thy throne of glorie, humbly beseeching thee, to season my heart with thy heauenly grace, and so settle in me a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which y heat of youth enkindleth in mee. Frame mee to the respective entertainement of their godly aduise, who are able to instruct mee.

Make mee to bee euen fearfull of my selfe, and zealous ouer those wayes which my owne heart most affects, & very warie and circumspect with whom

whom I doe conuerse. Teach mee to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh & grēne yēres to thy glory, to learne betimes to stand in awe of thy iudgements, and to make conscience of euerie little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrees, and how hard it will bee hereafter to reforme those euils, which are growne strong and mighty by continuance.

And to the end, I may both direct and reuerence my waies the better, oh let me take heed vnto them by thy word, let that be my counsellour to instruct mee, thy spirit also secretly informing mee in the way that I shall

shall chuse. Plant in mee obedience to my Gouernors, and a care of shewing all due reuerence to those which in age or in authoritie are before mee.

Root out of me all selfe loue, all good opinion of my selfe, all pride and hautinesse of spirit, all stoutnes and stubbornnesse of disposition, all affectation of the follies and vanities of the times, all wantonnesse of thought, all vncleannesse either of speech or behauiour; all which be the common sicknesses of our younger dayes, from most of which I am able to say, My heart is cleare: and to crucifie my flesh with the lusts thereof, that I may feele with growth in yeers, a growing on in grace, and a daily decaying of my inbred wickednes-

ties

nes, together with a proceeding on into full holines in thy feare. Be mercifull, O Lord, to mee in this, and in all other things which thy wisedome knoweth to be conuenient, for thy blessed sonnes sake, Jesus Christ, vpon whose onely intercession I depend. So be it.

A Prayer for the whole State.

EXtraordinarie, O Lord, haue thy fauours been vnto this kingdome, When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours; especially,

the

the glorious light of thy Gospel, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: we must needs say, that thou hast not dealt so with euery nation. Indeede the sin of our sinnes is great, the very heauens may blush to looke vpon vs, and the earth is wearie to beare our grosse, our shamelesse, our presumptuous euils: Thou thy self, O patient God, art pressed vnder vs, as a cart is pressed y is full of sheaues: Long hast thou waited for our repentance, and often hast thou vsed vs by the Ministers of thy word, to breake off our sinnes, and euen beseought vs by them to be reconciled vnto thee. But we haue

hated

hated to be reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, and we would not regard: we haue despised and mocked thy messengers, our harts within vs haue beene fully set to do euill. Mercie hath been offered, wee haue not esteemed it: iudgement hath beene threatned, wee haue not feared it: the very triall of our countenances testifieth against vs, we declare our sins as Sodom wee hide them not: all manner of foule enormities do march openlie and confidentlie and without feare in our streets. How iustlie mightest thou poure out euen the vialles of thy wrath vpon vs, making vs to be a detestation, and a curse, & an astonishment, and a reproach

reproach to other Nations, forcing vs to wring out and to drinke the verie dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vpon hie, and vs to come downe beneath belowe: If thou shouldest take awaie from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to be our Princes: If thou shouldest make heapes of our Cities, and leaue our Townes without inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idoles,

and

and our ſoules to be ſwallowed vp in the darkneſſe of popiſh ignorance and ſuperſtition: if thou ſhouldeſt make vs by thy iudgements, a prouerbe and a ſpectacle to the whole world, it were no other then wee haue deſerued: nay, it is thy great mercie, that theſe things, and more beaute then theſe, haue not alreadie ouer-taken vs. But, O Lord, be mercifull to our ſinnes for thy names ſake. O thou which art the God of grace, looke graciouſly vpon vs in the mediator of grace, Chriſt Jeſus. Wee haue nothing to pleade but his mercie, nothing can waſh awaie the foulenelle of our ſinnes, but his moſt precious bloud. Make (wee pray thee) our hearts to mourne within vs, both for our owne per-

perſonall ſinnes, and for all the abominations which are done in the midſt of the Land: Oh that we might turne vnto thee with all our hart, with faſting, with weeping, and with ſorrowing: O that wee could ſee the thinges that belong vnto our peace, and might euerie man turne from his euill way, and from the wickedneſſe that is in his hand, and make his way and his workes good. Let it be thy good pleaſure (we humbly beſeech thee) to continue and to enlarge thy wonted fauours towards vs: Stabliſh this our peaceable gouernement, by a perpetuall and vnchangeable decree. Compaſſe in this Iland, with thy fauour as with a ſhield: Let neuer thine & our aduerſaries, roare

in

in the midst of thy congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the libertie of thy blessed truth: Grant that that may still be faithfully & soundlie preached in our Churches. Oh remoone not our candlestick, though our falling from our first loue, and the vniuersall slaking of our zeale, hath deserued it. Lengthen out the vse of it (wee intreate thee) euen so long as the Sunne and Moone endureth, that by it those that are yet vnborne, and shall come out of our loines, may be guided and directed in the way of peace. And to this end, wee are most humble and instant suters to thy Maiestie, euen

euen to thee by whome Kings raigne, and whose dominion and soueraignitie reacheth ouer all, that thou wouldest multiplie thy blessings vpon the King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited kingdomes. O Lord, when wee remember the daies by-past, euen the daies of our feare, how that after the death of our late renowned Queene we looked for nothing but confusion, supposing that ẏ times of our peace must needes haue died with her, and haue euen beene buried in her graue, and consider withall, how thou then, without any so much as drawing of a sword, or colour

of

of commotion, placedſt in her throne a King of the ſame royall bloud, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow, wee inioy all the accuſtomed comforts of our ancient peace, we are like to them that dream, we are euen ſtriken with aſtonithment, ſo farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulneſſe, that paſſe ouer thy mercies ſo ſuperficially, and doe ſo ſeldome and ſo ſlightly meditate vpon thy kindneſſe.

Let not our vnthankfulnes turne away thy intended bleſſings from vs: Stablith his throne (we beſeech thee) let his ſoule be bound in the bundle of life with thee, and caſt out the ſoule

soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glorie bee great in thy salnation, and make him glad with the ioy of thy countenaunce. Goe on to giue him thy iudgements, that the righteous may flourish in his daies, and that hee may iudge the poore of the people, and saue the children of the needie, and subdue the oppressor: Let him not want a man of his owne line to sit vpon his seat: but continue the kingdome in his posteritie, vntill the time in which all earthly kingdoms must bee determined. And as thou hast made his Queen like a fruitfull vine on the sides of his

his house, and a ioyfull mother of many royall plants: so we pray thee lay vpon her much dignitie and honour, and blesse them both out of Zion, so that they may see the wealth of Ierusalem all their daies.

Let their children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth: and as the corner stones grauen after the similitude of a palace.

Chiefely we beseech thee to poure out a large measure of thy blessings vpon the young Prince Charles: enrich him with all Princelie vertues: water him so with thy heauenly deawe, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of popish Idolatrie may in

in him grow vp with his peers, that so hee may also in his appointed time become an other instrument vnder thee, for the further enlargement of thy Gospell, and the prosperity and happinesse of these Realmes. Alwayes afforde thy gratious presence to those honourable Lords of his Maiesties Councell vnder thee the President at their Table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may bee most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Bleese all the Iudges, Sages, and Magistrates of the State, make them as hiding places from the winde, and

as

as a refuge frō the tempest for the oppressed: cause them euer to remember that they are thy Ministers for the peoples health, and that they execute not the iudgments of man but of the Lord: and that although thou hast honoured them with thine owne name, calling them gods, yet they shall dy as men, & fall like others: that so iudgement may not be turned into gall, nor the fruit of righteousnes into wormewood, but that iustice may be executed truly and vprightly in the gates, and all things may be to the praise of them that do well, and to the punishment of those that are workers of iniquitie. Heare vs, O Lord, for yet those whom thou hast put in the seruice of thy Church, at length the

flock which depēdeth on them, to rule them, & to go in and out before them, and to labor in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the harvest: build vp (wee beseech thee) the breaches of thy Church, make the righteousnesse thereof to breake forth (yet more) as the light, and the salvation thereof as a burning Lamp. Continue the standing and encrease the number of those seeing watchmen, whom thou hast placed vpon the wals of Jerusalem: Stir them vp, that they cease not, day nor night, worcking the worke with which ye hast entrusted them, and faithfully dispensing the word of reconciliation which

thou

thou haſt promiſed to them.

Kindle in them the zeale of Samuel, that they may ſaie, God forbid that we ſhould ſin againſt the Lord, & ceaſe praying for the people: & ſhewing them the good and the right way. Make them with Paul to ſay, Woe vnto vs if we preach not the Goſpel. And be pleaſed alſo to bleſſe their endeauours, and to proſper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreaſonable euill men, that they may from euery part of ỹ land bring many ſheaues into thy barne, and that daily thoſe that are ordained vnto life eternall may beleeue. And for a continuall ſupplye nurſeries to thy Churches amongſt vs, bleſſe the Vniuerſities and

Schooles of learning; let not those fountaines, O Lord, bee poisoned with any popish leauen: but graunt that the doctrine which is according to godlinesse, being taught & professed in them in sincerities, by the young plants there springing vp, the decaies of congregations abroad may be renued, and euery place may be furnished with a Pastour after thy own heart, which may feede the people with knowledge and with vnderstanding. And (Lord) restrain and reform the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the feede of life vnto the people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another:

nother; Let vs take to our possession the habitatiõs of God. Throughout ẏ Land & among al the inhabitants thereof, plant the true knowledge & feare of thee, loialty to their soueraign, obedience to al subordinate authority, loue & reuerence to their spirituall guides, vnitie of affection, mercy and compassion either to other. And inasmuch as (O Lord) wee haue continuall experience of the malice of the Diuell, in sowing the seeds of sedition and treason in mens hearts, and in raising vp the sonnes of Belial to ouercast (if it might bee) the faire vaie of our peace, with a cloude of hellish confusion, wee pray thee, without whom no enterprises can bee established, to make void their hopes,

and to discouer their practices, and (as thou hast hitherto euen miraculously done) to turne their deuises vpon their owne heads for their own confusion. There come dailie out of that pit of Rome, many Locusts: & from that Sea, there is sent among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischief they imagine against the quiet of the Land: It vereth them to see the thriuing of the Gospel, and the growth of thy truth, and they do euen breath out threatnings and slaughters against the professors thereof. Let not O Lord, their imaginations prosper, let their eyes fall out with looking for that day which

they

they haue longe desired: Let thy hand, euen thy right hand, find them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, destroy their fruit from the earth, and their seede from the children of men, put them apart, and make ready the strings of thy bowe against their faces. And as for vs, O Lord, suffer vs not to waxe wanton with the blessings of peace, nor to forget to render to thee according to thy rewards bestowed: but grant that thy kindnesses may binde vs more strongly vnto thee, and that we may resolue by thy grace to serue thee faithfully, who with vs dealest so graciously, & that in & for Christ Jesus sake thy Sone and our Sauior. Amen.

A prayer before meate.

Sanctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sinnes wee haue made our selues vnworthie: Make vs sober and thankefull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to serue thee in our seuerall places, through Iesus Christ, Amen.

Another of like nature.

O Lord, it is not bread which we liue by, but the word that proceedeth fro thy mouth:

hir up our hearts, to looke vnto thee for a blessing vpon our meats, & vouchsafe vs the gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauor, and be prouoked by them to giue vp our selues to thy glory, to serue thee in sincerity all our dayes, through Jesus Christ our Saui-our, Amen.

Another.

HVmble our soules before thee (O Lord: and cause vs to see the vanitie of our desert, euen in respect of the least of thy mercies: make vs to hunger after Christ, by vse

only ẏ free vse of thy creatures is restored to vs and giue vs to enioy these blessings here prouided for vs, with that reuerence & sobriety as in thy presence: that our bodies beeing refreshed, our soules may praise thee, who art the giuer of all good, & that in Iesus Christ the righteous. Amen.

Another.

TEach vs to remember, O merciful God that it is thou, which to vs and to all thy creatures, giuest foode in due season: that so wee may take heed of all vnthankful and brutish vsing of these good things which in thy prouidence thou hast

hast ordained for vs. Raise vp our affections, to long for that foode which Iesus Christ hath promised to giue vs, who is thy onely Sonne, and our alone Sauiour. Amen.

Another.

TAke from vs (O gracious Father) all gluttony & excesse, all carnall feeding without feare, all minding of none but earthly things, all feeding our bellies, without prouiding for our soules: Make vs mindfull of thy presence, & carefull so to behaue our selues in receiuing these creatures set before vs, that all that we do may be to thy glorie, and the comfort of

of our soules, through Iesus Christ our Lord, Amen.

A Thankesgiuing after meat.

WE magnifie thy name, O Lord, for al thy mercies, for the comfortable refreshing which thou hast nowe vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnes, make vs more thankfull therefore, and carefull to shew the truth of our thankfulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect & blesse our gracious King, and his Realmes, the Queene, the Prince, the royall progenie, grant passage to thy Gospell, com-

comfort to thy ſervants, and peace of conſcience to vs all in Jeſus Chriſt, Amen.

Another of the ſame nature.

BLeſſed bee thou (O Lord) for theſe and for all thy gifts. Let thy mercie to our bodies, stirre vp thankfulneſſe in our ſoules: and let our care to pleaſe thee in our lives, be a witneſſe of the feeling wee haue of thy rich and aboundant mercies towards vs. Bee gracious to all thy people throughout the world, forget not theſe Realmes nor ſome annointed, our Soueraigne King, the Queene, the hope-

hopefull Prince, and the royall progeny, disappoint the enemies of thy Gospell, and make it to growe in despight of Sathan, to the glorie of thy name, and to the reioycing of the soules of all thy seruants, for Iesus sake. Amen.

Another.

WE returne vnto thee with the bowing of our hearts, all possible thankes (O gracious GOD) for thy loue and bountie towards vs thy vnworthy seruants, for electing vs, for sending thy sonne to die for vs, for calling vs vnto a lively hope by the Gospell, for creating, for preseruing, for

for feeding vs at this present. O stirr vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules & bodies to thy glory, all our dayes. Saue all thy church &c. As in the first Thanksgiuing.

Another.

AS thou hast filled our bodies O LORD with thy good creatures farre aboue our best deseruing, so bee pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenlie things: that in all our life that yet remaineth, we may bee vnreproued of glory to thy Name, of profit to thy Gospell, and

of

for much comfort to thy ser-
uants, preserue thy Church,
protect this whole State, and
the chiefe head thereof King
Iames, his Queene, his heire,
and whole posteritie, the coun-
cel, the nobles, the magistrates,
the Ministers of thy word,
comfort the hearts of all thy
seruants, stablish vs all in thy
truth, and keepe vs for euer to
thy selfe, Amen.

Another.

ACcept (weepray thee
(most louing father)
this our sacrifice of
praise, which for these
and all thy fauours, we heere
offer vp vnto thy Maiestie.
Looke vpon it in the wor-
thi-

chines of thy sonne, and for his sake enable vs to a cheerefull seruing thee in singlenesse of heart, and in vprightnesse of conuersation all our daies. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth whersoeuer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs & our posteritie, enlarge the kingdome of grace, and hasten the kingdome of glory, and preserue vs by thy power thereunto, through Iesus Christ our only Sauiour, Amen.

FINIS.

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